A

HEBREW GRAMMAR

WITH

A COPIOUS

Syntax and Praxis.

BY MOSES STUART

PROF. OF SACRED LITERATURE IN THEOL. SEM. AT ANDOVER.

1821.

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Jno. W. Davis, { *Clerk of the District of Massachusetts.*

PREFACE.

The science of Hebrew Grammar has, within a few years, been greatly improved by the labours of several distinguished Oriental scholars, on the continent of Europe. The first Hebrew Grammars, published by Christians, were modeled after those of the Jewish Rabbins, from whom the knowledge of the Hebrew language was received. Among these, the most distinguished was Reuchlin's *Rudimenta Linguæ Hebraeae*, A. D. 1506, which was used by most learners of the Hebrew, until the publication of Munster's Grammar, A. D. 1556. The latter continued in general use, until Buxtorf published his Thesaurus, (A. D. 1609), which so far excelled all other works of the kind, then extant, that it came into almost universal use. A most important addition was made to the Syntax of the Hebrew language, by the noble work of Glass, styled *Philologia sacra*, and published at Leipsick in A. D. 1623. In 1679, Alting, at Gröningen, published his *Fundamenta punctationis linguæ sanctæ;* and in 1696, Danz, at Jena, his *Literator Ebraeo-Chaldaeus.* Both works were constructed upon the principles of Buxtorf; and for more than half a century, they guided the Hebrew studies of Holland and Germany. In 1737, appeared the great work of Albert Schultens, Professor at Leyden, entitled *Institutiones ad fundamenta linguae Hebraeae*, in which the kindred languages, but specially the Arabic, were made to contribute to the illustration of the Hebrew. In the steps of Schultens followed

Schroeder, at Groningen, A. D. 1766, in his *Institutiones ad fundamenta linguae Hebraeae.* Storr, Vater, Weckherlin, and Jahn have, more recently, distinguished themselves in the department of Hebrew Grammar.*

But the most important work, which has ever appeared on this subject, is the larger Hebrew Grammar of Gesenius, Professor of Theology at Halle, published in 1817, and containing about 900 pages. In this work, the whole interior of Hebrew Grammar has received a new arrangement, and a multitude of dark places been illuminated. The publication of it has made a new era in this department; and it leaves but little to expect from further improvement, except in some of the details which minute observation may correct, and some arrangements of matter which may be rendered more conspicuous. Something in both of these respects has been attempted in the following pages.

The present work originated from the wants of the Seminary, with which the Compiler is connected. His duty led him to write Lectures on Hebrew Grammar; and his wishes to render the young men, who are placed under his instruction, all the assistance in his power in learning the Hebrew language, led him to make use of all the helps in the department of Hebrew Grammar, which were within his reach. The repeated requests of his pupils, that he would publish a Grammar; united with his own desire that the Hebrew students, in general, of his native country might enjoy an opportunity of access to what has been lately accomplished, in order to facilitate the study of the Hebrew, and with the hope that his work may contribute somewhat to lighten the labours of Oriental

* More than *six hundred* Hebrew Grammars have been published, most of which are either imitations or abridgments of the authors above noted.

study, and remove some of the difficulties, which are the subject of common complaint, were the motives which led him to publish the following sheets. He has spared no pains to render the work as complete as was in his power. He owes it to himself, however, to say, that as he could not remit the usual duties of his office, and has had to struggle with imperfect health, he has not been able to make it so complete in all respects, as he hopes to do at some future day, should Providence permit. He flatters himself, still, that nothing very important will be found wanting; as the substance of Gesenius' great work is incorporated in it.

In regard to the plan of the work, he does not profess to be a mere translator of Gesenius, whose Grammar is too large for common use; but he has adopted the general method of this writer, as his model. He has made a diligent use of him, for the purpose of information. In some cases he has seen reason, as he believes, to differ from him, specially in regard to arrangement; but not in any important matter. Whoever will take the trouble to compare, will find much fuller Paradigms of Nouns, and somewhat fuller of Verbs, in the present work. The Hebrew Accents are treated here with much more particularity, and in a different manner from that of Gesenius. The rules that respect the regulation of the tone-syllable, and which lie scattered over the whole work of Gesenius, and are so very vague in most Hebrew Grammars, he has embodied in one Section, for the convenience of the learner, and endeavoured to render them more complete, than any to which he has had access. The tables of Suffix-pronouns are more complete, and as he trusts, more conspicuously arranged, than will be found in most Hebrew Grammars. Section 129, which exhibits the forms of Hebrew nouns,

will be found to depart, in respect to arrangement, in a very considerable degree from that of Gesenius, by which the labour of the student will be much facilitated, and the different kinds of forms and their respective Roots, rendered very easy and obvious. Other lesser changes in regard to method, and in not a few cases in regard to the completeness of rules, may be found, if any one will take the pains to make the comparison.

He makes this statement merely to show, that he has not spared any pains in his power, to render the work as complete as he could; but by no means to detract from the distinguished merit of Gesenius' work, which is above all praise, and which has left all that have preceded it, in this department, at a very great distance behind.

Occasional errors in the printing of the work, (as in all works of this nature,) were unavoidable. What could be done, has been done to prevent them. After all, to prevent them wholly was impossible. The types, many of which are necessarily very slender, break off occasionally in striking off the sheets, and occasionally draw out. In most cases, where a vowel or letter is found wanting it was caused in this way. All the errors which have been detected, are noted at the end of the book; and which, though they may seem numerous, will not be found very important. A few *Addenda*, which the use of the Grammar by a Class, before it was completed, has suggested, and specially, which the composition of the Praxis has suggested to the writer, are also printed; as he had rather confess any defects in the work, and make all the amends for them in his power, than by neglecting both *Errata* and *Addenda*, to assume the appearance of believing that his work is perfect, or of desiring that others should believe it to be so.

It may be proper to state here, that in the first part of the work, where the tone-syllable is marked, the perpendicular accent (⊥) is used for this purpose; but when the Paradigms of the Verbs were set up, it was found that this Accent would interfere with the Vowels in the line above, in such a way as to perplex the learner. It was therefore abandoned, and instead of it, (<) or (>) was used, in the rest of the work. The method of other Grammarians is followed, in the printing of the Syntax, who usually omit the Accents, because the examples are all taken from the Bible, where the accentuation may be found.

In the first part of the work, the euphonic accent Methegh is commonly inserted, between a composite Sheva and the preceding vowel. The object of this was, to enable the beginner to separate more readily the vowel from the Sheva. As the work advances, the Methegh is commonly omitted.

In correcting the proof-sheets of the work, the author received important assistance from his friend, Mr. J. W. Gibbs, who in a very obliging manner revised most of them with great care. He earnestly wishes the same gentleman might be induced to undertake a translation and republication of Gesenius' *Manual Hebrew Lexicon*, which is a new and abridged edition of his original work, first published in two volumes octavo. The abridgment is made by Gesenius himself, for the use of Schools and Colleges, and is adapted, in a peculiar manner, to the wants and wishes of learners. The writer cannot refrain from the pleasure of adding, that the translation and republication of such a work, is an undertaking for which Mr. Gibbs is peculiarly qualified, both from his habits of assiduous study, and from his fundamental knowledge of the German in which the work is written, and of the Hebrew with its cognate Dialects.

The delay of Gesenius' Hebrew Thesaurus in Latin, to be published at some future time not yet ascertained, in two large volumes octavo, renders a work of the kind just mentioned the more desirable for Hebrew students in the United States. The Thesaurus will be better adapted to those, who have made progress in the study of the Hebrew, than to those who are beginners. Besides, a Lexicon of a foreign language in our vernacular tongue, is always most useful and acceptable to those, who are learning that language.

To the present Grammar is appended a *Praxis*, which is constructed upon a peculiar plan; and which, it is believed, will save teachers and learners of the Hebrew, much time and perplexity. Such persons as wish to learn the Hebrew language, and cannot procure any instructer, will derive peculiar assistance from the use of the Praxis, as it will give them, in substance, what a teacher would orally communicate.

At the request of his pupils, the writer has published, in a separate pamphlet, (but in a uniform style so that it may be bound with the Grammar,) Dissertations by Jahn, Michaelis, Gesenius, and Wyttenbach, those consummate masters of Hebrew and Greek, on the usefulness and best method of studying these languages; which he hopes may serve to excite among our young men a desire to pursue these studies, and direct the efforts of both teachers and learners in our country.

THE AUTHOR.

Andover, Theological Seminary,
March 1, 1821.

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INTRODUCTION.

§ 1.

Of the Oriental, or Shemitish languages.

1. The languages of Western Asia, though differing in respect to dialect, are *radically* the same, and have been so, as far back as any historical records enable us to trace them.

Palestine, Syria, Phenicia, Mesopotamia, Babylonia, Arabia, and also Ethiopia, are reckoned as the countries, where the languages commonly denominated *Oriental*, have been spoken. Of late, many critics have rejected the appellation *Oriental*, as being too comprehensive, and substituted that of *Shemitish*, a denominative formed from *Shem*. To this, however, objections of a similar nature may be urged; for no inconsiderable portion of those, who spoke the languages in question, were not descendents of Shem. It is a matter of indifference which appellation is used, if it be first defined.

2. The Oriental languages may be divided into three principal dialects; viz, the Aramaean; the Hebrew; and the Arabic.

(*a*) The Aramaean, spoken in Syria, Mesopotamia, and Babylonia or Chaldea, is subdivided into the Syriac, and Chaldee dialects; or, as they are sometimes called, the West and East-Aramaean.

(*b*) The Hebrew, or Canaanitish, (Is. xix. 18,) was spoken in Palestine, and probably with little variation, in Phenicia, and the Phenician Colonies, e. g. at Carthage and other places. The remains of the Phenician and Punic dialects are too few, and too much disfigured to enable us to judge, with certainty, how extensively these languages were the *same* as the dialect of Palestine.

(*c*) The Arabic, to which the Ethiopic bears a special resemblance, has, in modern times, a great variety of dialects as a spoken language; and is spread over a vast extent of country; but, so far as we are acquainted with its former state, it appears, more anciently, to have been principally limited to Arabia and Ethiopia.

It is uncertain, whether the Oriental or Shemitish dialects were any of them spoken in Assyria proper, or in Asia Minor. The probability seems to be against the supposition, that the Assyrians used

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study of the languages, kindred with the Hebrew, is important to the thorough understanding and illustration of the Hebrew Scriptures.

7. The relation of the Hebrew to the Aramaean and Arabic, is not such as exists between the Attic, and other dialects of Greece. The diversity is much greater. It bears more resemblance, to the diversity between German and Dutch, or German and Swedish. The idiom of all is *substantially* the same. The fundamental words are of common origin. But the inflexions differ in some considerable measure ; derivative words are diverse in point of form ; and not a few words have been adopted in each of the dialects, which either are not common to the others, or are used in a different sense.

The affinity between the Chaldee and Syriac is very great, in every respect.

8. The Oriental languages, in general, are distinguished from the western, or European tongues, by a number of peculiar and distinctive traits :

(*a*) Several degrees of guttural letters are found in them, which we cannot distinctly mark ; and some of which our organs are incapable of pronouncing, after the age of maturity.

(*b*) The Roots are, in general, triliteral ; and of two syllables. Almost all the Roots are Verbs.

(*c*) Pronouns, whether personal or adjective, in the oblique cases, are united in the same word with the noun, or verb, to which they have a relation.

(*d*) The Verbs have but two tenses, the past and future, and, in general, no Optative or Subjunctive moods, definitively marked.

(*e*) The genders are only masculine and feminine ; and these are extended to the Verb, as well as the Noun.

(*f*) The cases are marked by prepositions, for the most part. Two nouns coming together, the latter of which is in the Genitive, the *first* in most cases suffers a change, which indicates this state of relation ; the latter noun remains unchanged : i. e. the *governing* noun suffers the change, and not the noun *governed*.

(*g*) For the Comparative and Superlative degrees, no special forms of adjectives exist.

From this observation the Arabic must be excepted, which, for the most part, has an intensive form of Adjectives, that marks both the Comparative and Superlative.

(*h*) Scarcely any composite words exist, in these languages, unless in proper names.

(*i*) Verbs are not only distinguished into *active* and *passive*, by their forms; but additional forms are made, by the inflections of the same verb with small variations, to signify the cause of action, or the frequency of it, or that it is reflexive, or reciprocal, or intensive.

(*j*) Lastly, all these dialects, (the Ethiopic excepted,) are written and read, from the right hand to the left: the Alphabets consisting of consonants only, and the vowels being generally written above or below the consonants.

§ 2.

Name and Origin of the Hebrew language.

1. The appellation of Hebrew, (עִבְרִי) so far as we can learn from history, was first given to Abraham, by the people of Canaan, among whom he dwelt. (Gen. xiv. 13.) As the first names of nations were commonly *appellatives*, it is quite probable, that this epithet was applied to Abraham, because he came from beyond the Euphrates, עֵבֶר meaning *over* or *beyond*: so that עִבְרִי *Hebrew*, meant as much as *one who belonged over the Euphrates*, or *came from beyond it*. This derivation agrees much better with the general fact, that the most ancient names of nations were *appellative*, than the mode of explaining the appellation as a patronymic, derived from *Heber*, the grandson of Shem.

Whatever extent of meaning was attached to the appellation *Hebrew*, before the time of Jacob, it appears afterwards to have been limited only to his posterity, and to be synonymous with *Israelite*.

2. The origin of the Hebrew language must be dated farther back, than the period to which we can trace the appellation *Hebrew*. It is plain, from the names of persons and places in Canaan, that wherever Abraham sojourned, he found a language in which he could easily converse; i. e. the Hebrew, or Phenician language. That this was originally the language of Palestine appears plain, from the names already mentioned, and from other facts in respect to the formation of this dialect: e. g. the *West* is in Hebrew יָם, which means *the sea*, i. e. towards the Mediterranean Sea. As the Hebrew has no other proper word for *West*, so it must be evident

that the language, *in its distinctive and peculiar form*, must have been formed in Palestine.

Whether this dialect was the original language of mankind, is not established by any historical evidence, which does not admit of some doubt. But it seems highly probable, that if the original parents of mankind were placed in Western Asia, they spoke *substantially* the language, which has, for more than fifty centuries, pervaded that country. This probability is greatly increased, by the manner in which the book of Genesis makes use of *appellatives*, as applied to the antediluvians; which are nearly all explicable by Hebrew etymology; and would probably all be so, if we had that part of the Hebrew which is lost.

3. How far back then, the Hebrew dialect in its distinctive form is to be dated, we have no certain means of ascertaining. At the time when the Pentateuch was written, it had reached nearly, if not quite, its highest point of culture, and grammatical structure. The usual mode of reasoning would lead us to say, therefore, that it must, for a long time before, have been spoken and cultivated, in order to attain so much regularity of structure and syntax. But reasoning on this subject, except from facts, is very uncertain. Many of the savages in our wilds possess languages, which, in point of variety in combinations, declensions, and expression, are said to surpass the most cultivated languages of Asia or Europe. Homer was as little embarrassed in respect to variety of form, combination, or structure, as the Greek poet, who followed a thousand years later. The best pledge for the great antiquity of the Hebrew is, that there never has been, so far as we have any knowledge, but one language, *substantially*, in Western Asia; and of the various dialects of this, the Hebrew has the highest claims to be regarded as the most ancient.

§ 3.

Historic sketch of the Hebrew language.

1. From the time when the Pentateuch was composed, until the Babylonish exile, the language, as presented to us in the Old Testament, wears a very uniform appearance; if we except the variety of style, which belongs of course to different writers. This period has been usually called, the *golden age* of the Hebrew.

On account of this uniformity, many critics deny that the Pentateuch could have been composed five hundred years before the time of David and Solomon, or even long before the Captivity. They are willing to admit the antiquity of a few laws, and of a few fragments of history in Genesis, and some other places. But it is against all analogy, they aver, that a language should continue so nearly the same, as the Hebrew of the Pentateuch, and of the historical books, for a space of time so great as this: and besides, they think, there are many internal evidences of a later origin, contained in occasional notices of later events, which could not possibly be known; in the time of Moses.

In regard to this last allegation, only a single consideration can be here stated. It may be safely admitted, that some things were added to the Pentateuch, by writers in later times; such as a completion of the genealogy of the Edomitish princes, Gen. xxxvi.; an account of the death and burial of Moses, Deut. xxxiv.; and a few other things of a similar nature. But the other allegation, that *universal* analogy, in respect to other languages, renders it highly improbable, that such uniformity in the Hebrew could have been preserved, so long as from the time of Moses down to that of David, or of the Captivity, we may be permitted to doubt, inasmuch as we can produce a much greater philological wonder than this, which so strongly excites their incredulity.

Dr. Marshman, one of the Baptist missionaries at Serampore, who is extensively and critically acquainted with the Chinese language, has published a copious Grammar of it, with a translation of the works of Confucius, written about 550 years before Christ, or, according to the Chinese, much earlier. Dr. Marshman asserts, that there is very little difference between the style of Confucius, and that of the best Chinese writers of the present day. One commentary on his works was written 1500 years after the text, and another still later, which Dr. Marshman consulted. He found no other difference between them and the works of Confucius, except that the original was somewhat more concise. The documents of this philologist, gathered from the Chinese, prove that the written and spoken language of the Chinese, (nearly one fourth part of the human race,) has not varied, in any important respect, for more than 2000 years. (Quarterly Rev. May, 1811. p. 401, &c. Marshman's Chinese Gram. in var. loc.)

In respect to seclusion from other nations, the Jews bore a very exact resemblance to the Chinese. Like them, they had no foreign commerce or intercourse, to corrupt their language. New inventions, and improvements in the arts and sciences, there were not. What then was there, to change the language? And why could not David, and Solomon, and others write in the same manner, substantially, as Moses did?

In respect to the argument, which concludes against the composition of the Pentateuch by Moses, because there are some things in it, which, if written by him, must be admitted to be *predictions;* it can be observed here only, that the question of inspiration being settled —or the inspiration of the scriptures being admitted, criticism has no right to reject it, in its investigations respecting these books; for inspiration constitutes one of the circumstances, in which the books were composed, and cannot therefore be omitted, in the critical consideration of the books, without virtually denying the fact of inspiration, or conducting the investigation in an uncritical manner.

2. The second, or silver age of the Hebrew, reaches from the period of the Captivity, down to the time when it ceased to be a living language. The distinguishing trait of Hebrew writings, belonging to this age, is, that they approximate to the Chaldee dialect. Nothing is more natural, than that the language of exiles, in a foreign country for seventy years, should approximate to that of their conquerors, who held them in subjection.

To this period belong many of the Psalms, and the whole books of Jeremiah, Ezekiel, Daniel, Zechariah, Haggai, Malachi, Chronicles, Ezra, Nehemiah, Esther, and perhaps some others. The books of Job and Ecclesiastes abound in Aramaeisms; and Canticles exhibits a considerable number. The age of these three last books, as also that of Jonah, Daniel, and the Pentateuch, has been the subject of animated contest among critics, on the continent of Europe, for almost half a century.

(*a*) The Chaldaisms or Aramaeisms of the silver age consist, either (1) In adopting both the *form* and *meaning* of the Aramaean word; or (2) In preserving the Hebrew form, but assigning to it an Aramaean signification. (Ges. Gesch. § 10. 4, 5.)

(*b*) What is called the younger or later Hebrew, is somewhat distinct from Aramaeism. It does not consist in using foreign words; but in a departure from the customary idiom of the older

Hebrew, by the adoption of different expressions, to convey the same idea. E. g. the early Hebrew calls the *Shew-bread* לֶחֶם הַפָּנִים; the younger Hebrew לֶחֶם מַעֲרֶכֶת.

The Hebrew of the Talmud, and of the Rabbins, has a close affinity with the later Hebrew.

(*c*) All the books, belonging to the second age, are not of the same character, in respect to idiom. The book of Job, if it be set down to a later age, though full of Aramaeisms, in other respects, is a peculiar example of the ancient simplicity of diction. Such is the case with many Psalms, that belong, as their contents plainly show, to the second period. Of the other authors, comprised in this period, Jeremiah and Ezechiel merely border upon the silver age, in regard to diction. Esther, Canticles, Chronicles, and Daniel are strongly tinctured with the characteristics of later Hebrew; and the remaining later books, are less strongly marked. Nearly half of the books of Daniel and Ezra, are composed in pure Chaldee.

(*d*) In general, the earlier Hebrew writers are entitled to preeminence, in respect to their compositions, considered merely in a rhetorical point of view. But among the later class, are some of most exquisite taste and genius. Some parts of Jeremiah have scarcely been excelled. Psalms cxxxix, xliv, lxxxiv, lxxxv; several of the Psalms of degrees, cxx, &c. Dan. vii, &c; and other parts of later authors are fine specimens of writing, and some of them may challenge competition, in respect to excellence of style, with the writings of any age or country.

A large catalogue of the *later* Hebrew and Aramaean words, forms, meanings, phrases, orthography, and peculiarities of flexion and syntax, is exhibited by Gesenius, in his Geschichte der Hebr. Sprache, § 10. 5. The later orthography leans to the *Scriptio plena.* § 12. 2. n.

3. The Hebrew language throughout, both earlier and later, exhibits a twofold *diction;* viz. the prosaic and the poetic. Hebrew poetry, so far as we can ascertain, never comprised any thing of the Roman and Grecian measure of long and short syllables, and the varieties of verse arising from this cause. Its distinguishing characteristics are four; viz. a rhythmical conformation of periods or distichs; a parallelism of the same, in regard to sense or expression; a figurative, parabolic style; and a diction peculiar to this species of composition. (See Lowth's Lec. on Heb. Poetry, Lec. xviii—xx. De

Wette's Commentär über den Psalmen Einleit. § 7. Vogel de dialectico poetica. Ges. Heb. Lex. Theil. I. xxv.—xxvii. Theil. II. 1335. Meyer, Hermeneutik des Alt. Test.)

The poetic *diction* displays itself in the choice of words, the meaning assigned to them, and the forms which it gives them.

(*a*) *The choice of words.* Thus;

Poetry.		Prose.	
אֱנוֹשׁ	for	אָדָם	*Man*
אָתָה		בּוֹא	*To come*
מִלָּה		דָּבָר	*Word*
קֶדֶם		עוֹלָם	*Former time*
תְּהוֹם		מַיִם	*Water*

(*b*) *Meaning of words.* Adjectives are used as Nouns: e. g.

אָבִיר *strong*, for *God.*
אַבִּיר *strong*, *bull.*
יְחִידָה *the only*, *the darling*, for *life.*
יוֹסֵף *Joseph*, for the *nation of Israel*, &c.

(c) *Forms of words.*

Poetry.		Prose.	
אֱלוֹהַּ	for	אֱלֹהִים	*God.*
הָוָה		הָיָה	*to be.*
עֲמָמִים		עַמִּים	*nations.*
שָׁנוֹת		שָׁנִים	*years.*
יָמוֹת		יָמִים	*days.*
מִנִּי		מִן	*from.*
יְהַלֵּךְ		יֵלֵךְ	*he will go.*

(*d*) *Grammatical forms, in poetry.*

Paragogic הָ ָ suffixed to nouns in the absolute state.
וֹ— and ִי— suffixed to nouns in regimen.
מוֹ— suffix, instead of ם— *them, their.*
ֵיהוּ— and וֹהִי for ָיו *his.*
ֵיְכִי for ֵיִךְ *thine*, fem.
ִין— and ֵי— plur. for ִים—.

In other respects too, poetic usage gives peculiar liberty. The Conjugations Piel and Hithpael are sometimes used intransitively: the apocopated future stands for the common Future; the Participle

is often used for the Verb; and anomalies in respect to concord, ellipsis, &c. are more frequent than in prose.

4. As the Aramaean dialect was learned by the Jews during their captivity, and a mixture of this and the Hebrew, ever after their return, was, perhaps, spoken in Palestine by the people at large; so it is evident, that many words of the old Hebrew, in consequence of this, must fall into desuetude, and the meaning of them become obscured. Of course, the later Hebrew writers were obliged to avoid them. A comparison of the books of Kings with those of the Chronicles, where they are parallel, is full of instruction, in respect to this subject. It will be found, that the author of the Chronicles has introduced the later orthography and forms of words; substituted new words for old ones; given explanations of the ancient text, from which he drew his materials; and also grammatical glosses of the same, so as to accommodate his style to the times, in which he wrote. (Ges. Gesch. § 12.)

5. There is no probability that the Hebrew language ceased, in a good degree, to be cultivated and understood by those, who were well educated among the Jews, during the captivity. The number of books already extant in it, at this period; the reverence with which they were regarded; and the care with which they were preserved, render such a supposition entirely inadmissible. Every nation, subjected to a foreign yoke, and to exile, gradually lose their own language, and approximate to that of their conquerors. Yet the Jews, who held all foreign nations in abhorrence, were less exposed to do this, than most others would be. The fact, that so many authors wrote, after the return from exile, in the Hebrew dialect, and for public use, demonstrates that the knowledge of the language was not generally lost, although the dialect *spoken* may have been a mixed one.* After the worship of God was renewed, in the second temple, the ancient Hebrew Scriptures were unquestionably used in it. In the Synagogues, which appear to have been erected not long after this, the Hebrew Scriptures were always used. Even so late as the time of the Apostles, this was the case; (Acts xv. 21;) as it has continued to be, ever since.

How long the Hebrew was retained, both in writing and conver-

* This is, perhaps, in some measure doubtful. See Nehem. xiii. 23, &c. What can the language of Ashdod mean, except a dialect that was *not good Hebrew?*

sation; or in writing, after it ceased to be the language of conversation, it is impossible to determine. The coins, stamped in the time of the Maccabees, are all the oriental monuments we have, of the period that elapsed between the latest Canonical writers, and the advent of Christ; and the inscriptions on these are in Hebrew. At the time of the Maccabees, then, Hebrew was probably understood, at least, as the language of books: perhaps, in some measure, also, among the better informed, as the language of conversation. But soon after this, the dominion of the Seleucidae, in Syria, over the Jewish nation, uniting with the former influence of the Babylonish captivity, in promoting the Aramaean dialect, appears to have destroyed the remains of proper Hebrew, as a living language, and to have universally substituted, in its stead, the Hebraeo-Aramaean, as it was spoken, in the time of our Saviour.

A representation very different from this, has been made by the Talmudists, and Jewish Grammarians; and, in following them, by a multitude of Christian critics. This is, that the Hebrew became a dead language, during the Babylonish exile; which, say they, is manifest from Neh. viii. 8. But as this sentiment is wholly built on a mistaken interpretation of the verse; and as facts speak so plainly against such an opinion, it cannot be admitted. (Ges. Gesch. § 13.)

6. From the time when Hebrew ceased to be vernacular, down to the present day, a portion of this dialect has been preserved in the Old Testament. It has always been the subject of study among learned Jews. Before and at the time of Christ, there were flourishing Jewish Academies at Jerusalem; specially under Hillel and Shammai. After Jerusalem was destroyed, schools were set up in various places, but particularly they flourished at Tiberias, until the death of R. Judah, surnamed *Haqqodesh* or *the Holy*, the author of the Mishna; about A. D. 230. Some of his pupils set up other schools in Babylonia, which became the rivals of these. The Babylonish Academies flourished until near the tenth century. From the Schools at Tiberias, and in Babylonia, we have received the Targums, the Talmud, the Masora, and the written Vowels and Accents of the Hebrew language.

The Mishna, or second law, i. e. the oral traditions of the fathers, was reduced to writing by Rabbi Judah Haqqodesh, in the beginning of the third century. (Vid. supra.) This constitutes the *texts* of of both the Jerusalem and Babylonish Talmuds; and though tinctur-

ed with Aramaeism, still exhibits a style of Hebrew that is pretty pure.

The Gemara, or Commentary on the Mishna, is later. The Jerusalem Gemara is, perhaps, of the latter part of the third century; that of Babylon, about three centuries later. Both exhibit a very corrupted state of the Hebrew language. Other Jewish writings, composed about this period, are similar in their diction.

The Targums, or translations of the Old Testament, are confessedly Chaldee; although quite impure, if you except that of Onkelos.

The Masora consists of critical remarks, on the text of the Old Testament. A part of it is older than the Targums; but it was not completed, or reduced to its present form, until the eighth or ninth century. The contents of its remarks show, that already the substantial principles of Hebrew grammar, and the analogical structure of the language, had been an object of special study and attention.

7. Among Christians, during the first twelve centuries after the Apostolic age, the knowledge of Hebrew could scarcely be said to exist. Epiphanius, who before his conversion was a Jew, probably had a knowledge of the Hebrew tongue; and perhaps Theodoret, and Ephrem Syrus, whose native language was Syriac, may have understood it. But among all the fathers of the Christian churches, none have acquired any reputation for the knowledge of Hebrew, except Origen and Jerom. In regard to the former, it is very doubtful whether he possessed any thing more than a superficial knowledge of it. (Ges. Gesch. § 27. 1.) But Jerom spent about twenty years, in the acquisition of this tongue, in Palestine, and has left the fruits of his knowledge behind him, in the celebrated translation of the Hebrew Scriptures, called the Vulgate.

8. In consequence of the persecutions and vexations of the Jews in the East, by Christians, and specially by Mohammedans, in the tenth and eleventh centuries, their Literati emigrated to the west, and their schools in Babylonia were destroyed. The north of Africa, but especially Spain, and afterwards France and Germany became places of resort for the Jews; and here, during the eleventh and twelfth centuries, almost all those important Jewish works, in grammar and lexicography, were composed, which have been the means of preserving a knowledge of the Hebrew language in the world, and eventually of rousing Christians to the study of this sacred tongue.

It was during this period, that the Kimchi's, Jarchi, Aben Ezra,

and Maimonides flourished; and somewhat later appeared Ben Gerson, Ben Melech, Abarbanel, Elias Levita, and others; who, by their philological labours, prepared the way for the diffusion of Hebrew study, over the Christian world.

9. During the dark ages, the knowledge of Hebrew appears to have been banished from the Christian world, and to have been commonly regarded as a proof of heresy. But in the fourteenth century, some glimmerings of light appeared. The Council at Vienna, in A.D. 1311, ordered the establishment of Professorships in Oriental literature, in the Universities. After this, slow but gradual progress was made among Christians, in the study of Hebrew, until the sixteenth century; when the Reformation, operating with other causes, served to increase the attention among the learned to the original Scriptures. But as yet, the study of Hebrew was embarrassed by many Jewish traditions and conceits, which had been propagated by the Rabbies, among their Christian pupils. Nor was it until about the middle of the seventeenth century, that Hebrew philology made real advances, beyond the limits, by which it had as yet been circumscribed. During this century, many Grammars and Lexicons of the Hebrew, and its cognate dialects were published, which increased the means of investigation for future philologists. In the first part of the succeeding century, Schultens published his philological works, which exhibited deeper researches into the structure and nature of the Shemitish languages, than had hitherto appeared. The application of the kindred dialects, specially of the Arabic, in order to illustrate the Hebrew, was urged much beyond what had before been done. Many eminent philologists were nurtured in his school, at Leyden. The great body of critics, almost until the present time, have followed in the path which he trod. Many of them have made an excessive use of the Arabic language, in tracing the *signification* of Hebrew words. Some of the best Lexicographers, such as Eichhorn and Michaelis, are not free from this fault.

Quite recently, a new and much better method of Hebrew philology has begun, and is advancing, in a great measure, under the patronage and by the labours of Gesenius at Halle. A temperate use of *all* the kindred dialects is allowed, by this method, or rather enjoined, in illustrating the *sense* of words; but the most copious illustrations, borrowed from the kindred languages, are those which respect the *forms* of words, their significancy as connected with the forms, and

the syntax of the Hebrew language. There is reason to hope, that the present age will advance greatly beyond preceding ones, in respect to a fundamental and critical knowledge of the Shemitish languages. The noble work of De Sacy, (a professor in the school for teaching the living oriental languages, at Paris,) on Arabic Grammar, has prepared the way for a more fundamental knowledge of Hebrew idiom, than has hitherto been attained. The zeal with which oriental study is now pursued, in many parts of the Christian world, promises a rich harvest to the department of Hebrew philology.

§ 4.

Shemitish letters, or written characters.

1. The origin of letters is lost in remote antiquity. But in tracing the history of them, we arrive at a very satisfactory degree of evidence, that in hither Asia they originated among those, who spoke the Hebrew language; that they passed from them to the Greeks; and through them to the European nations in general.

2. The ancient Shemitish Alphabets may be divided into two kinds.

I. *The Phenician character.* To this belong

(*a*) Inscriptions discovered at Malta, Cyprus, &c; and upon Phenician coins.

(*b*) Inscriptions upon Hebrew coins.

(*c*) Phenico-Egyptian inscriptions, on the bandages of mummies.

(*d*) The Samaritan letters.

(*e*) The most ancient Greek alphabet.

II. *The Hebraeo-Chaldaic character.* To this belong

(*a*) The square character of our present Hebrew bibles.

(*b*) The Palmyrene inscriptions.

(*c*) The old Syriac, or Estrangelo.

(*d*) The old Arabic or Kufish character, which preceded the Nishi or present character.

3. To all these characters it is common, that they are read from the right to the left; and that the vowels constitute no part of the Alphabet, but are written above, in, or below the line. The old Greek character is, in part, an exception to this remark.

§ 5.

Hebrew Characters.

There are three kinds of characters, in which the remains of the ancient Hebrew are presented to us; viz.

1. The square character, in common use; sometimes called the Chaldee, or Assyrian character, because (as the Talmud avers, Gem. Sanh. fol. 21. c. 2.) the Jews brought it from Assyria, or Babylon, on their return from the captivity.

2. The Inscription character, found on ancient Hebrew coins, stamped under the Maccabees.

3. The Samaritan character; which is only a variety, or degenerate kind of the inscription character.

4. Although it is highly probable, that the present square character was introduced among the Jews, by means of the Exile; yet it is not likely, that it usurped the place of the more ancient character at once, but came into gradual use, on account of its superior beauty, and the tendency of the language toward what was Aramaean. It is most probable, that the Inscription character, (No. 2. supra,) approximates the nearest of all the alphabets, now known, to the ancient Hebrew, or Phenician. The square character gradually expelled this among the Hebrews, as the *Nishi* did the *Kufish* among the Arabians; the present *Syriac*, the old *Estrangelo* among the Syrians; or the Roman type, the old black letter among the English. The Palmyrene inscriptions seem to mark the character, *in transitu*; about one half of them resembling the square character, and the other half the Inscription letters.

It was very natural for the Maccabees, when they stamped coins as an independent government, to use the old characters which the nation had used, when it was free and independent.

5. The square character was the common one, in the time of our Saviour; as in Mat. v. 8. *Yodh* is referred to, as the least letter of the alphabet. It is highly probable, that it was the common character in Hebrew MSS., when the Sept. Version was made; because the departures from the Hebrew text in that Version, so far as they have respect to the letters, can mostly be accounted for, on the ground that the square character was then used, and that the *final letters* which vary from the medial or initial form, were then wanting. (Ges. Gesch. §§ 40—43.)

§ 6.

Manner of Writing.

1. It has commonly been advanced, as an established position, that all the ancient MSS, Greek and Hebrew, are without any division of words, i. e. are written *continuâ serie*. But the Eugubine Tables, and the Sigean Inscriptions have one or two points to divide words; others, still more: which, however, are not used at the end of lines, or when the words are very closely connected in sense, as a preposition with its noun. Most of the old Greek is written, without any division of words.

Most of the Phenician inscriptions are written, in a similar way; but not all. Some have the words separated by a point. In this manner, the Samaritan, and the Keil-character among the Persians, are separated. The Kufish, or Old Arabic, had spaces between words. So have all known Hebrew MSS. now extant.

2. It is probable, however, that the *scriptio continua*, or writing without division of words, was found in the MSS. used by the LXX; because many errors, which they have committed, arise from an incorrect division of words.

The Synagogue-Rolls of the Jews, written in imitation of the ancient Hebrew MSS, have no vowel points, but exhibit a small space between the words. The Samaritan Pentateuch is also destitute of vowels, but divides the words.

3. The final letters with a distinctive form, (§ 14.) were not coeval with the Alphabet. The LXX manifestly were unacquainted with them; as they often divide words in a manner different from that, which would accord with these final letters. But the Talmud, Jerom, and Epiphanius acknowledge them.

4. That there were some abridgments of words in ancient Hebrew writings is probable. The Hebrew coins exhibit them; and all the Rabbinic writings exhibit them, in abundance.

5. The Hebrews designate numbers by letters of the alphabet. But whether they anciently wrote with cyphers, also, as did the Arabians, cannot with certainty be determined. Many mistakes in our present Old Testament, in regard to numbers, may be explained, on the supposition that cyphers were used; still more, however, on the supposition that alphabetic characters were used for numbers.

6. It can hardly be supposed, that the square character now in use, and which has become uniform in consequence of appearing only in printed books, was altogether immutable while it was transmitted only by MSS. Jerom complains of the smallness of the Hebrew characters; but whether this was owing to the scribe who wrote his MS, or the form then generally in use, cannot be determined. From what Origen and Jerom both say, of the similarity and relation of Hebrew letters to each other, it appears that the characters were then *essentially* the same, as they now are. (Ges. Gesch. §. 46. 1.)

7. Hebrew MSS. exhibit two kinds of writings; viz.

(*a*) The *Tam letter*, (probably named from Tam, a grandson of Jarchi, about A D. 1200,) with sharp corners and perpendicular coronulae, used particularly in the Synagogue Rolls of the German and Polish Jews.

(*b*) The *Velshe letter;* such as we see in the Hebrew Bibles of Simonis and Van der Hooght. In MSS, however, this species of character has coronulae upon some of the letters.

8. The Spanish printed, Hebrew character resembles the Velshe; the German resembles the Tam letter. The coronulae in both are omitted. The Spanish letters are square and upright; the German, sharp cornered and leaning. The Italian and French character is a medium between both.

§ 7.

Hebrew Vowels.

1. It has been mentioned, (§ 1. 8. *j.*) that the Shemitish languages exhibit alphabets destitute of vowels; and that these, when added to the text of any book, are placed above, in, or below the line of the consonants. The question whether the written vowels of the Hebrew language were coeval with the consonants, or at least very ancient, has been agitated with great interest and much learning, by a great number of critics, for three centuries past. On the one side it has been maintained, that the vowel points were coeval with the writings of the Old Testament, or at least with the time of Ezra; on the other, that they are an invention of the Masorites, at some period between the fifth and tenth centuries.

A few have taken a middle path, and maintained that some vowel

points, (probably three,) are very ancient, and were appended, in the oldest MSS, to doubtful words.

2. The position, that the *written vowel signs* are of comparatively recent date, is now considered as settled, by all critics of any note. The principal reasons for this decision may be summarily stated, in a short compass.

(*a*) The kindred, Shemitish languages *anciently* had no written vowels. The most ancient Estrangelo and Kufish characters, i. e. the ancient characters of the Syrians and Arabians, were destitute of vowels.* The Palmyrene inscriptions, and nearly all the Phenician ones, are destitute of them. Some of the Maltese inscriptions, however, and a few of the Phenician have marks, which probably were intended as vowels. The Koran was confessedly destitute of them, at first. The punctuation of it occasioned great dispute among Mohammedans.

In some of the older Syriac writings, is found a single point, which by being placed in different positions in regard to words, served as a diacritical sign. The present vowel system of the Syrians, was introduced so late as the time of Theophilus and Jacob of Edessa, (Cent. viii.) The Arabic vowels were adopted, soon after the Koran was written; but their other diacritical marks did not come into use, until they were introduced by Ibn Mokla, (about A. D. 900,) together with the Nishi character, now in common use.

It should be added here, that the inscriptions on the Hebrew coins have no vowel points.

(*b*) Jewish tradition generally admits, that the vowels were not written until the time of Ezra.

(*c*) The Synagogue Rolls of the Pentateuch, written with the greatest possible care, and agreeably to ancient usage as handed down by tradition, have never had any vowel points.

(*d*) The LXX. most manifestly used a text destitute of vowel points; as they have not only departed, in a multitude of instances, from the sense of the pointed text, but even pronounce the proper names in a manner dialectically different from that, in which they must be read with the vowel system. It is possible, that in some words they may have found a diacritical point, resembling that in some of the older Syriac MSS. (Vid. supra *a*.)

* In regard to the Kufic, it is doubtful, at present. See De Sacy, Gram. Arab. § 73.

(e) No explicit mention is made, of vowel points or accents, in the Talmud; not even in all the disputes among the Rabbies, about the sense of words, which are there recorded. Doubtful names, for some kind of diacritical signs, have been produced from the Talmud, and discussed repeatedly; but no definite and satisfactory proof has been educed from them, that they respect written vowel points.

(f) The various readings in our Hebrew Bibles, called Qeri, many of which are quite ancient, have no reference to the vowel points of words.

(g) Neither Origen, nor Jerom, makes any mention of the present vowel marks, or of any technical expressions of Hebrew Grammar. Jerom says expressly, that "the Hebrews very rarely use vowels in the middle of words, but pronounce, (according to the will of the reader, and the difference of countries,) the same words, with different sounds and accents." (Epist. 126. ad Evagr.) On Hab. iii. 5, he says, of דבר, "tres literae positae sunt, in Hebraeo—*absque ulla vocali.*" In other places, he speaks of a *diversitas accentuum* upon words; but whether this means a difference in pronouncing them, or that some diacritical sign was occasionally used, it is difficult to determine.

3. Objections against this view of the subject, may be readily answered. The allegation, that a language cannot be read without written vowels, is certainly unfounded: for hundreds of Jewish volumes are every day read, that were never pointed; not to mention that all the Shemitish languages have unpointed books, MSS, or inscriptions.

Nor has the objection, that an alphabet without vowels is an absurdity, any more weight; for the question is merely a matter of fact, not a discussion which concerns the exemplar of a perfect alphabet. Can it be shewn, that the Shemitish, or the Hebrew alphabets were perfect?

The allegation, that the Targums approximate very closely to our present Hebrew text, as furnished with vowels, is true; but the inference therefrom, that the Targumists must have used MSS. with vowel points, does not follow. On the contrary, we may draw the conclusion, with more probability, that the vowel points were conformed to the sense, which the Targums gave. Both merely convey the traditionary explications of the Jewish Schools: and the same thing is done by Origen and Jerom, in their Commentaries.

All that can be proved by such arguments is, that the Points have faithfully transmitted to us the sense, which the Jews very early affixed to the words of the Hebrew Scriptures.

4. Laying aside Jewish, traditionary stories, the first certain marks of our present vowel system, may be found in the Masora, compiled, though not concluded, about the fifth Century. Most of the vowels are there named. Some of the *Occidental and Oriental readings*, (printed in some of our Hebrew bibles,) collected in the eighth Century, respect the diacritical points; e. g. two of them respect Mappik in *He*. The Var. Lectt. of Ben Asher and Ben Napthali, (about A. D. 1034,) have exclusive regard to the vowels and accents. The Arabic Version of Saadias, made about this time, is predicated upon a pointed text; and the Jewish Grammarians of the ninth Century appear plainly to proceed, on the ground of such a text.

The time when the Vowel system was *completed*, cannot be definitely fixed, for want of historical data. Most probably, it was during the sixth or seventh Century. Probably too, it first began, as the accentuation of Greek did, in the schools; and gradually spread, on account of its utility in a dead language, into a great part of the Hebrew MSS.

5. The importance of the Vowel points to learners, can be fully estimated, only by those who have studied Hebrew, without and with the use of them. In respect to their being a constituent part of the Hebrew language, it is clear,

(*a*) That no language can exist without vowels; although they are not necessarily *written*; and originally, as we have seen, they were not, in the Hebrew.

(*b*) It is certain, that the vowel points exhibit a very consistent, deep, and fundamental view of the structure of the Hebrew, which cannot well be obtained without them, by those who study it as a dead language.

(*c*) Comparison with the Syriac and Arabic, the latter of which is a living language, shews, that the vowel system is altogether accordant with the structure of those languages, as to its principles.

(*d*) It is quite certain, from comparing the sense of the Hebrew Scriptures as given in the Targums, and in the version and notes of Jerom, that the vowel points do give us an accurate, and for the most part clear account of the manner, in which the Jews of the first four centuries of the Christian era, understood the text of the

Old Testament. It is, indeed, quite astonishing, that there should be so exact a coincidence between the vowel system, and commentaries or rather Versions, of so remote an age; and this only serves to shew, with how great exactness the vowel system has been arranged, agreeably to the ancient Jewish ideas of the sense of the Old Testament. The importance, then, of the written vowels, as conveying to us a definite idea of the ancient commentary of the Jewish Churches, in regard to a great number of difficult and dubious passages, is obviously great.

(*e*) The critic and interpreter, being satisfied that the written vowel system is not coeval with the composition of the Hebrew Scriptures, will not feel himself bound to follow it, in cases where it makes no sense, or a sense inconsistent with the context.

(*f*) The unwary student, who is betrayed into the system of Masclef and Parkhurst, which rejects the study of Hebrew with the points, can scarcely conceive how much loss and disappointment he will experience, in pursuing the study of Hebrew, in this method. In a period of one year, the progress with the points is considerably greater than without them. In two years it is doubled. Then, if the student uses the points from the beginning, he will be able, with almost no trouble, to pass to the reading of Chaldee, Syriac, and Arabic. One thing is pretty evident; there never was, and it may be doubted whether there ever will be, a thorough Hebrew scholar, ignorant of the vowel system. The Hebrew language, destitute of vowels, is "without form," and little removed from being "void," and having chaotic "darkness upon it." Seven years experience of the writer, in teaching without the points, has brought him fully to this conclusion.

§ 8.

Hebrew Accents.

1. The system of Hebrew accents, as it now appears in our Hebrew Bibles, is inseparably connected with the present state of the vowel points; inasmuch as these points are often changed, in consequence of the accents. The latter, therefore, must have originated, cotemporaneously with the written vowels; at least, with the completion of the vowel system.

2. Respecting the design of the accents, there has been great di-

versity of opinion, and much dispute. Three uses have been assigned them, viz,

(*a*) *To mark the tone-syllable of a word.* But, as there are no less than seven of them, (about one quarter of the whole,) which confessedly do not mark the tone-syllable, but fall upon it merely in an accidental way, it is very difficult to suppose that this was the *original* design of them.

(*b*) *To mark the interpunction.* But as the very same connexion of words, the same relations, and in fact the very same verses, in respect to language and meaning, are marked with accents of very different powers, and in a very different train; and as the interpunction of sentences, according to the accents, would involve much confusion of the sense, in a multitude of instances; it is very doubtful whether this use is the primary one, though reckoned such, by so many writers. Examine Ps. ii, for instance, and punctuate it according to the accents. But, in particular, compare Ps. xviii. with 2 Sam. xxii, which contains the same song. How is it possible, that the same words, and the same sense, should admit of a punctuation so essentially diverse, and yet that both these modes of accentuation should be designed to mark the distinctions, that exist in respect to the sense?

It cannot be denied, however, that the pause-accents do afford much assistance to the student, in the division of the Hebrew text; and if they are sometimes placed in a manner, which does not accord with the best sense of it, yet it would be uncritical to reject the aid which they proffer, because they are not perfect guides. The rejection of the accents from the text, as is done in some Hebrew Bibles, is altogether to be disapproved.

(*c*) A third office of the accents is alleged to be, *the regulation of the Reading or Cantillation of the Scriptures.*

It is well known that the Jews, from time immemorial, have cantillated their Scriptures, in the Synagogue; never reading them as we do. Mohammed probably borrowed from them this manner of reciting, and applied it to the reading of the Koran; as all Mussulmen read this work in a kind of half-singing, or *recitativo* method. In this way, we can easily account for the divisions in the Hebrew text, made by the distinctive accents, which do not correspond to the sense; *recitativo* requiring pauses, adapted rather to the cantillation than to the sense. I am disposed to believe this to have been the *original* design of the accents; because this use will apply universally; it will

account for the departures from the obvious laws of interpunction, as it respects the sense, which frequently appear; and it is not liable to any important objection. Written vowels were added to the text, to preserve the traditionary *sounds* of the Hebrew language; written accents to preserve the ancient method of *public reading* in the Synagogue. In a great number of instances, (by far the greater number,) the accents mark the tone-syllable, and afford a good interpunction; but the departures are so numerous, as to lead to the belief, that the *original design* was neither of these uses. In Cantillation, the divisions of the tune, and the tones of the voice would, of course, accord for the most part with the sense, and the accent. Hence, on the supposition that the musical use was the original one, we can easily account for the accordance of the accents, so often, with both of the other uses. But the frequent discordance renders it improbable, that they were, at first, designed to mark the tone or sense only; for it is clear, from the knowledge that the Masorites had of the Scriptures, that they were not so ignorant of the interpunction, or the accented syllables of words, as we must suppose them to have been, in order to believe that they appended the accents to the text, as they now are, to mark either the one or the other.

§ 9.

Writers on the Hebrew language, or who illustrate it.

The object of this Section is only to give a small selection of the older and more recent writers, who deserve especially to be read, on this subject.

1. *Miscellaneous.*

Waltoni Prolegomena, in Bib. Polyglott.
Loescher, de causis ling. Heb.
Morini Exercitt. de ling. primaeva.
Wolfii Bibliotheca Hebraea.
Cappelli Critica Sacra. (Ed. Scharfenburg.)
——— Arcanum Punct. Revelatum.
Buxtorfius, de Antiq. etc, Heb. Punct. et Vocalium.
Morini Exercitt. Biblicae.
Glassii Philol. Sacra. (Edit. Dathii et Baueri.)
Hody, de Bibliorum Textibus, etc.
Schultens, de defectibus hod. Ling. Heb.
——— Origines Hebraeae.
Aurivillii Dissertt. (Ed. Michaelis.)

II. Introduction to the Hebrew Scriptures.

Carpzovii Introductio ad libros Vet. Test.
Eichhorn, Einleitung ins Alt. Test.
Jahn, Einleitung ins Alt. Test.
Bertholdt, historisch-critische Einleitung, etc.
Horn's Introduction to the Scriptures.

III. Lexicography.

Cocceii Lex. Heb.
Simonis Lex. Heb. (Ab Eichhornio.)
Gesenii Lex. Heb. (Edit. secunda Latiné scripta.)
Michaelis Supplem. ad Lex. Heb.

IV. Grammars.

Buxtorfii Gram. Heb.
Schroederi Gram. Heb.
Jahnii Gram. Heb.
Gesenius Hebraische Sprachlehre; also, Lehrgebäude.
Altingii Fundamenta Punct. Heb.
Storrii Observatt. ad analogiam et Syntax. ling. Heb.
Boston's Tractatus Stigmologicus.

V. On the MSS, letters, genius, history, &c. of the Hebrews.

Gesenius, Geschichte der Heb. Sprache und Schrift.
Eckhel, Doctrina Nummorum Vet. Vol. iii. 421. et seq.
Bellerman, Handbuch der biblischen Lit. B. i.
Kennicott, Dissertatio Generalis.
——— Dissertt. on the Hebrew Text. 2 vol.
Prideaux's Connections.
Lowth's Lectures on Hebrew Poetry.
Herder, Geist der heb. Poesie.
Vogel, de dialecto poetica Hebraea.
Tychsen, Tentamen de Codd. Heb.
Bayerus, de nummis Samaritanis.

VI. Hebrew Antiquities.

Josephus' Heb. Antiquities.
Waehneri Antiquitates Heb.
Jahnii Archaeologia Hebraea.
Warnekros, Entwurf der heb. Alterthümer.
Harmar's Observations. (Edit. Clark.)

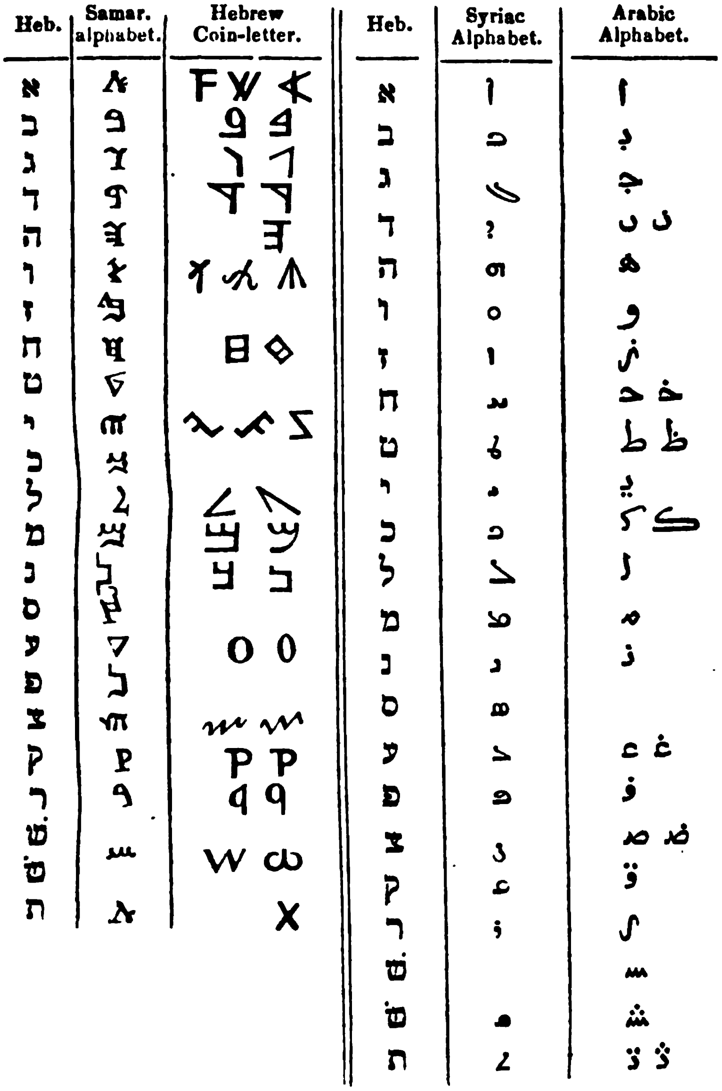
§ 10.

Alphabet.

Heb. letters.	Represented by	Sounded as	Names.	Names in Hebrew.	Signification of Names.	Number signified.
א			Alĕph	אָלֶף	ox	1
ב	bh	v	Beth	בֵּית	house	2
ג	gh	g	Gimĕl	גִּימֶל	camel	3
ד	dh	d	Dalĕth	דָּלֶת	door	4
ה	h	h	He	הֵא		5
ו	v	v	Vav	וָו	nail, peg	6
ז	z	z	Zăyĭn	זַיִן	armour	7
ח	hh	hh	Hheth	חֵית	hedge	8
ט	t	t	Tet	טֵית	serpent	9
י	y	y	Yodh	יוֹד	hand	10
כ ך	kh	‘h	Kăph	כַּף	hollow hand	20
ל	l	l	Lamĕdh	לָמֶד	ox-goad	30
מ ם	m	m	Mem	מֵם		40
נ ן	n	n	Nun	נוּן	fish	50
ס	s	s	Samĕkh	סָמֶךְ	triclinium	60
ע	‘	“	‘Ăyĭn	עַיִן	eye	70
פ ף	ph	f	Pe	פֵּא	mouth	80
צ ץ	ts	ts	Tsade	צָדֵי	fish-hook	90
ק	q	k	Qoph	קוֹף	ear	100
ר	r	r	Resh	רֵישׁ	head	200
שׁ	sh	sh	Shin	שִׁין	tooth	300
[שׂ]	s	s	Sin	שִׂין		
ת	th	th	Tav	תָּו	cross, mark	400

§ 10.

Oriental Alphabets.



1. In the first column of the Alphabet, on page 26, the final letters, which are unlike the medial or initial ones, are placed on the right hand of them. The student needs simply to be told here, that the letters Kaph, Mem, &c. are written in two ways. Comp. § 14.

2. In the second column, the *representatives* of the Hebrew letters there given, are, in general, the *most common;* for which reason they are retained, rather than to introduce new ones. Departure, however, from the common custom, is sometimes necessary, on the plan adopted for *representatives* of Hebrew letters in this Grammar; viz. that every different letter, as far as our alphabet admits, should have a distinct representative. The object of this is, to enable the reader of any *represented* word, (as extensively as is practicable,) to trace the original Hebrew letters. On this account, *q* is put for ק, though it sounds like a hard *k*. So *bh* is made to represent *Beth*, although it sounds as *v*. The Greek Spiritus, (ʽ) is used to denote Ayin, in order to distinguish it from Aleph, which has no representative. But ס and שׂ, sounding alike, can be represented in our alphabet only by *s*. The same is the case with ט and ת = *t*. For a particular account of the sound of each letter, see § 18.

3. The names of the letters, in the fourth column, are not to be pronounced according to English analogy, but agreeably to the sounds attached to the representatives of the Hebrew consonants, in the third column, and in § 12; and to those of the vowel-points, as given in § 21: i. e. Aleph is sounded as if written *aw-lef;* Beth, as *baith*, &c. The plan of preserving a uniform mode of representation, has occasioned some slight changes, from the more usual mode of writing some of these letters. When the student becomes able to compare the Hebrew column of the names of letters, with the names as written in the Roman letters, he will see the ground of all the orthographical changes, which have been made.

4. The sixth column contains the most probable meaning of the names. About some of them there is not certainty; and some are left untranslated, because no particular signification has, as yet, been rendered very probable. (See § 13.)

5. The seventh column contains the value of the Hebrew letters, used as the signs of numbers. For a more complete account of this subject, see Appendix A.

6. The alphabet on p. 27, presents the reader with a comparison of the Hebrew, first with the Samaritan and old Hebrew Coin-

letter; then, with the modern Syriac and Arabic letters. Compare § 12.

In the Syriac, most letters of the alphabet have a slight variation from the form here presented, when they stand in the middle, or at the end of a word. This is also the case in the Arabic alphabet; but the variation is, in many cases, considerably greater than in Syriac.

7. In Syriac, there are only five written vowels, commonly expressed thus; viz. Pethocho (ܰ) = ă; Rebhotso (ܶ) = e; Hhevotso (ܺ) = i; Zeqopho (ܳ) = o; Etsotso (ܽ) = u. The first three may stand above or below the line; the last two above only. For the same vowels, there are also more ancient marks, of a different form, used in some MSS. and printed books, either exclusively, or in conjunction with the above. There is no Sheva in Syriac; and no Daghesh.

8. In Arabic there are only three written vowels; viz. Fatah (َ) = a, e; Kesre (ِ) = e, i; and Dhamma (ُ) = o, u. There is no Sheva vocal; Sheva silent is written thus, (ْ) and called Jesm. Daghesh is written over the letter thus, (ّ) and called Teshdid.

§ 11.

Alphabet; ancient number and order of letters.

1. The number of letters in the ancient Hebrew alphabet is clearly ascertained, from several poetic pieces in the Old Testament, the verses and distichs of which are arranged, in alphabetic order. (Ps. xxv, xxxiv, xxxvii, cxi, cxii, cxix, cxlv. Prov. xxxi. 10, &c. Lam. i, ii, iii, iv.) This number was twenty-two;* no distinction being then made in writing between שׂ and שׁ.† The same was the ancient number in the Arabic alphabet, before the *Nishi* character was introduced, in the tenth century, by Eben Mokla. The same also is the number in the Syriac, Chaldee, and Samaritan alphabets; and very probably was, in the old Greek alphabet also, which came by Cadmus, from Phenicia. (See Appendix B.)

* In Ps. xxv, xxxiv, and cxlv, one letter is omitted; in Ps. xxxvii, צ is repeated and ע omitted.

† See alphabetic pieces, Ps. cxix. 161—168. Lam. ii. 21. iii. 61. iv. 21, and all the alphabetic Psalms.

2. The testimony respecting the *original order* of the letters is not uniform. In Lam. ii, iii, iv, *Ayin* stands *after Pe*. The predominant testimony favours the common arrangement. (See Ps. cxix, cxi, cxii, cxlv. Prov. xxxi. 10, &c. Lam. i.)

§ 12.

Present number of Hebrew letters.

1. Before the Nishi character was introduced, (Cent. 10th,) into Arabic writing, the Arabians wrote only twenty-one or twenty-two letters, but sounded twenty eight; i. e. they occasionally aspirated, sibilated, and hardened six or seven of their letters. Afterwards, the distinction was marked by a dot over or under these letters, and the alphabet was increased to twenty-eight letters. (Vide Alph. p. 27.)

In the Hebrew alphabet, there is commonly reckoned only one letter which is thus distinguished, viz. שׁ and שׂ. Actually, however, the Hebrew alphabet, by means of the present diacritical signs, consists of twenty-nine letters; which are as follows;

Let.	Repr.	Sound.	Let.	Repr.	Sound.	Let.	Repr.	Sound.
א			ח	hh	hh	פ	ph	f
ב	bh	v	ט	t	t	פּ	p	p
בּ	b	b	י	y	y	צ	ts	ts
ג	gh	g	כ	kh	'h	ק	q	k
גּ	g	g	כּ	k	k	ר	r	r
ד	dh	dh	ל	l	l	שׁ	sh	sh
דּ	d	d	מ	m	m	שׂ	s	s
ה	h	h	נ	n	n	ת	th	th
ו	v	v	ס	s	s	תּ	t	t
ז	z	z	ע	'	"			

2. There are no distinct alphabetic names for any of the letters, distinguished by the dot in them called *Daghesh*, § 28. The diacritical sign over שׂ *Sin*, seems to be older than the *Daghesh* in the other letters. (See Jerom on Gen. ii. 23. Amos vii.)

3. In the same manner, (by points above or below,) seven letters in the Arabic alphabet are distinguished, and differently sounded. But the letters thus affected, do not correspond throughout with the Hebrew. Vid. p. 27.

In Hebrew and Arabic, ד, שׁ and ת are double, i. e. have two sounds. In Hebrew, but not in Arabic, ב, ג, כ, פ are double. In Arabic, but not in Hebrew, ח, ט, ע and צ are double.

The same *number* of letters is doubled in each language; but a difference of *dialect* led to a different selection. The Arabic wants *Samekh*, and has only twenty eight letters.

This illustration of the Hebrew, from a kindred language now extensively spoken, may tend to silence objections, raised against the above representation of the present Hebrew alphabet.

§ 13.

Names of the letters.

1. The names of the letters were for the most part, (probably throughout,) designations of sensible objects. But the resemblance must not be sought for in the present forms of the Hebrew letters, except in a few instances. Obviously, the old Hebrew character and the Samaritan are the best sources of comparison; and here you may generally find satisfaction.

2. The fact, that the names of the Hebrew letters originally designated sensible objects, and that these names, apocopated, or slightly changed, have passed into all the cognate languages, and plainly into the Greek itself, satisfactorily demonstrates the great antiquity of Hebrew literature, and renders it highly probable, that the invention of letters must have taken place among those, who spoke the Hebrew language.

§ 14.

Alphabet: final letters.

1. Originally, and when the Septuagint Version was made, there were no final letters, which differed from the common form. (§ 6. 3.)

After the *scriptio continua* was dropped, they appear to have been introduced, and are now found in all Hebrew MSS. and printed books. They are five; viz.

Common form	כ	מ	נ	פ	צ	
Final form	ך	ם	ן	ף	ץ	These final
forms stand also for	500	600	700	800	900	

2. A final letter stands in the middle of a word, Is. ix. 6; common letters at the end, Neh. ii. 13. Job xxxviii. 1.

§ 15.

Alphabet: dilated letters.

The Hebrews do not separate a word at the end of a line, as we do, when there is not space enough for it. To fill out this space, in printed books, several dilated letters are commonly used; as *Aleph* א, *He* ה, *Lamedh* ל, *Mem* ם, *Tav* ת; and sometimes other letters.

In MSS, the same expedient was often adopted; but sometimes the space at the end was filled up with a part of the next word, left unpointed; and sometimes with unmeaning letters, some appropriate sign being added to give the reader notice. (Eich. Einl. Th. II. s. 57. Ges. Heb. Lehrgeb. s. 10.)

§ 16.

Alphabet: unusual letters.

These are the effect of Rabbinic conceit and mysticism. They are
(*a*) Literae majusculae; as וְכַנָּה Ps. lxxx. 16.
(*b*) —— minusculae; as בְּהִבָּרְאָם Gen. ii. 4.
(*c*) —— suspensae; as מִיַּעַר Ps. lxxx. 14.
(*d*) —— inversae; as בִּנְסֹעַ Numb. x. 35.

According to the Rabbins, the ע *suspensum* in (*c*) means *Christ suspended;* the ה *minusculum* in (*b*) means אַבְרָהָם, *Abraham*, by transposition of the letters, &c. Few of these are found in our Hebrew Bibles; it is high time they were entirely omitted.

§ 17.

Alphabet: distinction of similar letters.

Several letters bear a great resemblance to each other. These should be carefully compared, and the difference noted by the student, that in reading the one may not be taken for the other.

SIMILARS.

1. Beth	ב כ	Kaph		8. Zayin	ז ן	Nun
2. Gimel	ג נ	Nun		9. Heth	ח ה	He
3. Daleth	ד ך	Kaph		10. Heth	ח ת	Tav
4. Daleth	ד ר	Resh		11. Mem	מ ט	Tet
5. Vav	ו י	Yodh		12. Mem	ם ס	Samekh
6. Vav	ו ן	Nun		13. Tsade	ץ צ ע	Ayin
7. Zayin	ז ו	Vav				

To aid the learner, it may be proper briefly to describe the difference between these Similars.

1. ב is distinguished from כ by the right angle, which its perpendicular side makes with the strokes at the top and bottom of the letter: כ is *round* at its corners instead of being angular. In some printed copies, כ is distinguished from ב only by the roundness of the corner at the bottom.

2. ג is distinguished from נ by having the stroke at the bottom united to the perpendicular, only by a small point; in נ the bottom stroke is united, without any variation of its magnitude.

3. ך *final* descends below the line; ד does not.

4. ד is distinguished from ר by making a right angle at the top, at which part ר is round, or obtuse.

5. ו descends to the bottom of the line; י does not.

6. ן *final* falls below the line; ו does not.

7. The top of ז is continued a little farther to the right of the perpendicular than that of ו, the perpendicular line is small at the

top, inclines to the left, and afterwards becomes gibbous, which is not the case with ר.

8 ז descends only to the line ; ן *final* falls below it.

9. ח has no space between its left side and the top ; ה exhibits a small chasm.

10. ת has a small dotted circle at the bottom of the perpendicular stroke on the left hand ; ח has not this mark.

11. ט opens at the top ; מ at the bottom.

12. ס is almost round ; ם *final* is a square, or paralellogram.

13. צ is turned first to the right and then to the left, with the bottom parallel with the line ; ע turns to the left only. Final ץ either turns a little to the right, or falls perpendicularly.

NOTE. The student will find it altogether the easiest method of making himself familiar with the distinctions between the Hebrew letters, and with the respective sounds of the letters, (as also of the Vowels, § 21,) to practise writing them down, calling each by its name, aloud, and uttering the sound of it, as often as he writes it. Let this practice be persisted in, until all the vowels and consonants can be recognized with facility, and pronounced readily ; their distinctions definitely described, and drawn with the pen, at pleasure, and their names familiarly called. In this way, the student learns to *write* Hebrew letters and vowels, (which he should by all means do,) and he fixes the names, forms, and sounds of all the written signs indelibly upon his memory.

§ 18.

Alphabet : sounds of the letters.

1. *Preliminary Remarks.*

(*a*) All reasoning *a priori*, or from the analogy of the western languages, to determine what were the sounds of the Hebrew letters, must be fallacious and inconclusive. How can we decide, from the difficulties which we find in uttering sounds attributed to Hebrew letters, that those sounds never existed ; or that they never *ought* to have existed?

(*b*) The deep guttural sounds, and the many degrees of distinction between gutturals, in the Hebrew, as attested by Jewish tradition, are by no means impossible. For every gradation of gutturals in Hebrew, the Arabic, *now spoken*, has nearly two. (See Arabic alphabet, in De Sacy or Vater's Arabic Grammar.) The number of guttural gradations, in any language, is simply *a question of fact*, to be settled by testimony, not by reasoning from analogy, or *a priori*.

(*c*) The sources of testimony, in regard to the sounds of the Hebrew letters, are (1) The ancient Greek Translations of the LXX, Aquila, Symmachus, &c, and also the version of Jerom; the authors of which have endeavoured to express the Hebrew proper names, as they pronounced them. But here, let it be cautiously remembered, that the Greek and Latin alphabets were quite incompetent to convey all the sounds of the Hebrew, even supposing the authors themselves of these versions could pronounce them rightly. (2) The best source of testimony is the traditionary pronunciation of the Jewish Literati. Cuique in suâ arte credendum est. But, (3) The analogy of the *kindred* languages, some of which are still living, is another source: and (4) The approximation of certain letters to each other, and the exchange of certain ones for each other, casts mutual light upon both.

2. *Remarks on those letters, the sound of which is doubtful, or attended with special difficulty.*

Aleph, א, is generally represented by the *spiritus lenis* of the Greeks. It had a feeble sound; and at the beginning of a word, it seems to have been scarcely audible, like *h* in *herbs*, *homme*, &c. It resembles *He*, ה, but is lighter. We cannot make the nice distinction that

is necessary to separate these gradations. א therefore is generally treated, in *practice*, as destitute of any sound.

In theory, it is frequently to be considered as a *vocal* letter. The Hebrews doubtless sounded it. (§ 23.)

Beth, ב = *bh*, a sound somewhat uncertain; at least very difficult. In general, *bh* is sounded as our *v*. So the modern Greek sounds *β*, at the present time. בּ = b, i. e. the Daghesh removes the aspirate.

Gimel, ג = *gh*, a sound generally considered uncertain, and unattainable. But the Arabians, in general, sound it as our *j*, (and this seems to be the genuine sound of *g* soft or aspirated;) but some sound it as our *g* hard. (De Sacy, Gram. Ar. § 31.) גּ = *g* hard, as in *go*. Both of these letters, by the common usage of Europe, are sounded as *g* hard.

Daleth, ד = *dh*, a sound very difficult for most Europeans, but very easy for the modern Greek and the English; being exactly that of our *th* in *that*. דּ = *d*. Common usage sounds both as *d*.

He, ה = a feeble *h*, as in *had*.

Vav, ו = *v*, was a feeble letter, as it often coalesced with the vowel which preceded it, (§ 23;) or was dropped, (§ 24.) Our *v*, as commonly pronounced, seems to be rather too strong to represent it. In Arabic it sounds as our *w*; probably its Hebrew sound was near to this, and so, like our *w* in *low*, *sow*, &c, it often quiesced, when preceded by a vowel. (§ 23.)

Zayin, ז = *z* or *ds*. In Arabic, *Dsal* and *Ze* correspond to it.

Hheth, ח = *hh*, in general a strong aspirate; but at the beginning and end of words, the Seventy have sometimes represented it simply by a vowel, or a mere spiritus lenis.

That usage in Hebrew assigned two gradations of sound to this letter, is probable; as very different meanings are sometimes attached to the words, in which ח stands, which are the same, in respect to orthography. E.g. חָפַר *to dig*, and חָפֵר *to blush*; חָבַל *to destroy*, and חָבַל *to take a pledge*. Usage probably distinguished these words, in pronunciation. The LXX commonly represent it by *χ*. The Arabians sound it in two different ways. (Vid. § 12. 3.)

Tet, ט = *t*, emphatic or hard, as in *turn*. ת = *t*, soft.

Yodh, י = *y*, when a consonant; but it was a feeble letter, being often lost in the sound of the vowel which preceded it. (§ 23.)

Kaph, כ = *kh*, the sound of which, we cannot certainly ascertain.

Common usage sounds it as an aspirate, like the *h* in the French word *héros*. In the Septuagint, it is commonly *χ*, seldom *κ*. כ = *k*.

Samekh, ס = *s*; but whether it most resembled the *s* in *say*, or that in *pleasure*, it is difficult to decide. In the orthography of many words in Hebrew, ס and שׂ are carefully distinguished; in others they are confounded. In the Syriac and Arabic, there is but one letter for both these. The confounding of ס and שׂ is peculiar to the later Hebrew orthography. From these considerations, it appears probable, that originally there was a nice distinction in the Hebrew, between these two letters, which afterwards disappeared, or was commonly disregarded, and never was carried into the cognate Syrian and Arabian dialects, which were of later origin. Originally, it is probable, שׂ was an intermediate sibilant between שׁ and ס; as the Shemitish languages make nearly as many degrees of sibilants, as of aspirates. By common usage, at present, שׂ and ס are both sounded as our *s* in *say*.

Ayin, ע we do not sound: not because we suppose the Hebrews did not; but because we think the sound was probably such, that we cannot well imitate it. Grammarians have represented this letter by *g*, *gh*, *ng*, *ngn*, *gn*, *hh*, *hhh*, *hgh*, &c. The Arabians have two gradations of sound for it, viz. *Ain*, and *Ghain*. Probably the Hebrews may have occasionally had the same; as the LXX have translated עֲמֹרָה *Γομοῤῥα*, עַזָּה *Γαζα*, &c, while in other words they have given it no sound, as עֵלִי *Ηλι*, עֲמָלֵק *Αμαλεκ*, &c. It is more probable, that the *Ayin* of the Hebrews was in general a feeble letter, like the Arabic *Ain*, than that it resembled the *Ghain*, or guttural *gh* of Arabia; (*a*) Because it suffers contraction; as בֵּל for בַּעַל, which no strongly sounding letter could do. (*b*) It is not unfrequently exchanged for *Aleph*: (See Ges. Lex. א.) (*c*) In the Syriac it is often quiescent, contracted, or dropped. (*d*) Among the Persians, who have received the Arabic, it is passed over in silence. The sound of *ng* or *gn*, which many give to it, is palpably erroneous, as it makes a nasal of it, instead of a guttural. It is safest, perhaps, to pass it over, without sounding it; as it seems to have had a feeble sound, not easily distinguished. Such is the practice of the best oriental scholars, of the present time.

If however, the student would give an impetus to the vowel of ע, (like that which he would give to the second *a* in *λα-ά-ος*, if he should accent the second syllable,) he would probably approximate as near

to the proper sound of ע, in general, as can be done, at the present day. (Vid. de Sacy Gram. Arab. § 43.) Jerom calls ע a vowel; which contradicts the notion of its being a strong guttural sound, among the Hebrews. (de Nomin. Heb.)

Pe, פ = *ph*, or *f*. In Arabic, it has only this sound. The LXX. generally represent it by φ; but sometimes by π, as פֶּסַח, πασχα, &c.

פּ = *p*. The old Greeks appear to have given this sound only to the letter.

Tsade, צ = ט sibilated, i. e. *ts*; as *Zayin* properly = ד sibilated, i. e. *ds*. The Arabian gives two sounds to this letter. (§ 12. 3.)

Qoph, ק = q. The difference between this letter and כּ = *k*, is, that ק is deeper, harder, and more guttural.

Resh, ר *r*, not the common English *r*, but the rolling or French *r*. Hence it is often ranked, in Hebrew, among the Gutturals.

Shin, שׁ = *sh*, or *s* aspirated. For שׂ, see under ס.

Tav, ת = *th* in *think*. תּ = *t*, and is sounded like ט, but softer.

§ 19.

Alphabet: divisions of the letters.

1. They are divided according to the organs used in pronouncing them, into

(*a*) Gutturals,	א	ה	ח	ע	
(*b*) Labials,	ב	ו	מ	פ	
(*c*) Dentals,	ז	ס	צ	שׂ (שׁ)	
(*d*) Linguals,	ד	ט	ל	נ	ת
(*e*) Palatals,	ג	י	כ	ק	

ר approaches nearest to the guttural class. (§ 18. *Resh.*)

2. Six are called *Aspirates*; viz, ב, ג, ד, כ, פ, ת, (technically called בְּגַדְכְּפַת, Beghădh-Kephăth,) because without a dot in them, or Daghesh, they are *aspirated*. Without the Daghesh, these are sometimes called *molles*, or *raphatae*; with it, *durae*, or *dagessatae*. (§ 29.)

3. Four are called *Quiescents ;* viz. א, ה, ו, י, (technically, אֶהֱוִי Ehe-vi,) because, having a feeble sound, they sometimes coalesce with the vowel that precedes them, or lose their sound, in that of the vowel. (§ 23.)

4. To these may be added a division of four *Liquids*, viz. ל, מ, נ, ר, (as in Greek,) such divison being useful in a grammatical treatise.

§ 20.

Vowels : preliminary observations.

1. In the Greek, Latin, and present European languages, the vowels are written in a line with the consonants. To each of these vowels, however, belong several sounds, although there are no distinct marks to designate them. Intimate acquaintance with any language, enables the reader readily to distinguish these sounds, without the danger of erring. In the Shemitish languages, the vowels are written, generally, above and below the consonants, some of them having only three vowel marks, as the Arabic and the Sabaean ; the Syriac, five ; the Ethiopic, seven, (united with the consonants ;) and the Hebrew, *ten ;* or, if you number the *Sheva's*, *fourteen.*

2. No language possesses so many distinct vowel signs, as the Hebrew now exhibits. The reason of this may be traced to the anxiety of the Hebrew grammarians or Rabbins, to perpetuate the nice distinctions of the ancient pronunciation, which had been traditionally handed down to them. No *living* language needs so many vowel signs; and none probably ever had so many.

3. In Hebrew, as in Arabic, there are still only three *classes of vowels*, which have a near relation to each other, and are often commuted for each other.

Before the present vowel marks were added to the Hebrew text, three of the quiescent letters, (vid. § 23.) viz, א, ו, and , were used, in many cases, as the signs of vowels; because these letters, being feeble, easily coalesced with the preceding vowels, and could not be distinguished from them. In the unpointed MSS. of the Hebrew, and in the dialects where no vowels are written, these three letters are frequently inserted in the text, for the sake of designating a vowel. The fact, that only three letters are thus used, serves to confirm the statement made above, that there are only *three classes* of vowels. The letters א, ו, י, in reference to this use, are sometimes called *Quiescents*, sometimes, *Vowel-letters*, (in distinction from *Vowel-points*,) and commonly, by the older grammarians, *Matres lectionis*, which means, that they *produce* or *direct* the right reading of the text.

NOTE. אֶהֱוִי, Aleph, He, Vav, and Yodh are all called *Quiescents*, (§ 23,) because they frequently quiesce in the preceding vowel. But only א, ו, and י are *Vowel-letters*, or *Matres Lectionis*. The technical words *Ehevi* and *Quiescents* are synonymous, and either comprehends א, ה, ו, י, or אֶהֱוִי. So the words *Vowel-letters* and *Matres Lectionis* are *synonymous*, and either means א, ו, י. (Vid. § 19. 3. § 20. 3. § 23.) In the following pages sometimes the one designation is used, and sometimes the other, as is most convenient.

4. A great part of all the Arabic and Persian books, and nearly all the Syriac and modern Hebrew ones, are written without any vowel-points; yet the habit of reading them makes it easy to read them with rapidity, as every day's experience demonstrates.

§ 21.

Vowels: names, classification, sound, quantity.

1. The following table exhibits these in a connected view.

I. Class: A sound; corresponding vowel letter, (א)

	Name.		Form.		Rep. by
(*a*)	קָמֵץ	Qamĕts	בָ	= *a* in *all.*	a
(*b*)	פַּתַּח	Păttăhh	בַ	= *a* in *father.*	ā
(*c*)	——	Păttăhh, *short*	בַט	= *a* in *man.*	ă
(*d*)	סְגוֹל	Sєghol	בֵ, בֵי	= *a* in *hate.*	ē
(*e*)	——	Sєghol, *short*	בֶט	= *a* in *climate.*	ĕ

II. Class: E sound; corresponding vowel letter, (י)

	Name.		Form.		Rep. by
(*f*)	צֵרִי	Tseri	בֵ	= *ai* in *gain.*	e
(*g*)	——	Sєghol	בֶ, בֶי	= *ai* in *gain.*	ē
(*h*)	——	Sєghol, *short*	בֶט	= *e* in *men.*	ĕ
(*i*)	חִירֶק	Hhirĕq	בִ, בִי	= *i* in *magazine*	i
(*j*)	——	Hhirĕq, *short*	בִט	= *i* in *pin.*	ĭ

III. Class: U sound; corresponding vowel letter, (ו)

	Name.		Form.		Rep. by
(*k*)	חוֹלֶם	Hholĕm	בֹט, בוֹ	= *o* in *go.*	o
(*l*)	קָמֵץ חָטֵף	Qamĕts Hhateph	בָ, בֳט	= *o* in *not.*	ŏ
(*m*)	שׁוּרֶק	Shurĕq	בוּ	= *oo* in *moon.*	û
(*n*)	קִבּוּץ	Qĭbbuts	בֻ	= *oo* in *moon.*	ū
(*o*)	——	Qĭbbuts *short*	בֻט	= *u* in *full.*	ŭ

In the second column, which exhibits the forms of the vowels, The letters בּ, ט, ו, י, that appear there, are employed merely for the sake of shewing the learner, how the vowels are placed in respect to the consonants; whether *above*, *below*, or *in* them. *Shureq*, however, is never written without the Vav, in the bosom of which it is placed; so that Vav is essential to the exhibition of it. The other vowel marks must be regarded, as designed to be employed beneath or above any *other* letters of the alphabet, (agreeably to their position here,) as well as the letters employed in this column.

In learning the sounds of the vowels, the student must divest himself, at the outset, of the habit of giving *English* sounds to the representatives of the Hebrew vowels.

The sound of Seghol, both long and short, in the first class of vowels, differs little from that of Seghol in the second class. There is nothing strange in the fact, that vowels of different classes should approximate to each other in sound. Seghol appears to be a kind of connecting link, between the first and second class of Hebrew vowels.

The common division of the vowels, in most Hebrew grammars, is into *long* and *short*. Long are Qamets, Tseri, Hhireq with Yodh, Hholem, and Shureq: corresponding short ones, Pattahh, Seghol, Hhireq without Yodh, Qamets Hhateph, Qibbuts. This division is very incorrect in itself, (inasmuch as some of the short vowels are often long,) and embarasses the student exceedingly, in learning the fundamental principles of the vowel changes. The facts, that the commutations of the vowels are confined to these of the same classes; that in analogy with three classes, there are three composite Shevas corresponding to them; that there are three *Vowel-letters*, (§ 20;) and especially, that the Arabic, even at the present time, contains but three vowels, seem to establish the propriety of the division made here, beyond reasonable controversy. The older Jewish Grammarians made a triplex division: more modern ones, (and with them, Christian grammarians,) have divided them into *long* and *short*. Gesenius has revived the old division, and has brought forward such evidence of its propriety, and met with such general approbation, that it will, in all probability, be universally adopted.

2. *Explanations.*

I. Class.

(*a*) Qamets is always long.

(*b*) Păttăhh is long, only when in a pure syllable;† as בָּחֵן bā-hhen, put for בַּחֵן; or before a homogeneous quiescent, as לִקְרַאת lĭq-răth.* Vid. § 23.

(*c*) Păttăhh is short in a mixed syllable; as יַד yădh; מַלְכּוֹ măl-ko; עַמִּים 'ăm-mim.*

(*d*) Seghol is long, only when it stands in a pure syllable; as הֶהָרִים hē-ha-rim, instead of הַהָרִים: so before a quiescent, as תִּמְצֶאנָה tĭm-tsē-na; גֵּיא gē.*

(*e*) Seghol is short, in a mixed syllable; as יֶדְכֶם yĕdh-khĕm; הֶבְלִי hĕbh-li.*

II. Class.

(*f*) Tseri is always long.

(*g*, *h*) Seghol, as above, in respect to quantity. (Vid. Appendix D. 5.)

(*i*, *j*) Hhireq, with Yodh expressed or understood after it, is long:‡ it is short, only in a mixed syllable, without such Yodh.

† A *pure syllable* is one which ends with a vowel or quiescent letter, as בָּ *ba*, רָא *ra*; a *mixed syllable* is one which ends in a consonant, as כֹּל *kol*; or two consonants, as קֹשְׁטְ *qosht*.

* *Probably short*, in a pure syllable, before a composite Sheva; as יַעֲשֶׂה *yă-ase*; נֶעֱשָׂה *nĕ-esē*; perhaps short in Segholate-nouns, as נַעַר *nă-ăr*; מֶלֶךְ *mĕ-lĕkh*. This is, however, doubtful. (App. D. 4.)

‡ In a very few cases of the later Hebrew, the Yodh appears in short syllables; as צִיקְלַג *ziq-lăgh*.

III. Class.

(*h*) Hholĕm is always long.

(*l*) Qamĕts Hhateph is always short. [See § 25.]

(*m*) Shurĕq is long.*

(*n*, *o*) Qibbŭts, or the figure (ֻ), is long in a pure syllable; and short, only when in a mixed syllable, to which ו does not belong. Vid. App. D.

3. In regard to the first class of vowels; though *Seghol* is put among them, it can hardly be considered as originally and properly belonging there. Perhaps, in every case, in which it belongs to this class, it ought to be considered merely as *vicarious;* or a euphonic expedient to give a peculiar tone to the (ָ) or (-) sound. Thus הֶהָרִים is put for הָהָרִים; מֶה for מָה; תְּמַצֶּאנָה for תִּמְצָאנָה; מֶלֶךְ for מַלְךְ; יֶרְכֶם for יַרְכְּם, &c. As usage, however, has put *Seghol* both into the first and second Classes of vowels, it is most convenient to consider it as belonging to both.

4. The vowels in each of these classes are very frequently commuted for each other, and have a mutual correspondence as longer and shorter vowels: but this commutation and correspondence *is confined, nearly without exception, to the respective classes.* This shows, that the vowels of each class resemble, or approximate towards each other, i. e. belong to the same genus. The classification appears to be grounded, therefore, upon the laws of the vowel-system. (See § 53.)

5. The names of the vowels are probably significant. [See App. C.] It is impossible, however, to conclude with certainty, that we have attained the right pronun-

* In a few words of the later Hebrew, וּ is written for short *u*, after the Aramaean manner; as חוּקֶּי *hhŭq-qe;* מָעוּזִּי *ma-'ŭz-zi.*

ciation of them, from investigating the significancy of these names, or in any other manner. The pronunciation of any one of the ancient Greek and Latin translators, as exhibited by the proper names of Scripture, is so much at variance with itself and with others, as to elude all effort to educe from it a uniform system. The traditionary pronunciation of the Jewish literati, the general analogy of the European and Oriental languages, and the vowels of the Arabic, a living cognate language, are the principal guides in the assignment of the sounds in the table.

Note. The agreement is pretty general, among Hebrew scholars, in regard to the sound of all the vowels, excepting Qamĕts. The Germans and others sound this as *a* in *father*. But against this is (*a*) the Syriac analogy; Qamĕts being sounded there as *o* long. (*b*) The general voice of the Rabbins, and the testimony of the Masorites, which is in favour of the sound, as *a* in *all*. (*c*) This is an intermediate sound, between the Syriac Qamets, or *o*, and the Arabic Fatah, or *a* as in *man*, *father*; and the Hebrew is an intermediate language between these. (*d*) The figure (ָ) stands also for short *o*: does not this indicate an approximation in the *Qamets* sound to the *o*? And this approximation is manifest, when we sound Qamets as *a* in *all*.

§ 22.

Vowels: orthography.

1. By the table in § 21, it may be seen that the vowels are all written under the line, except Hholĕm (ֹ or ֹ) and Shurĕq (וּ).

But *Qamets* is written in the bosom of a *Kaph* final, as ךָ. (See § 26. 2. a.)

2. In writing the vowels, the *Matres lectionis*, (§ 20. 3.) are often inserted, or omitted, without altering the

nature of the syllable or word; much as we spell *honour*, in English, with or without the *u*. See more fully, in respect to this part of orthography, § 24.

§ 23.

Vowels: relation to the letters אֱהֹוִי *or Quiescents.* (Comp. § 47.)

1. These letters, having a feeble sound, often lose themselves, or coalesce in the preceding vowel; (§ 19. 3.) E. g. in בָּא *ba*, we say Alĕph is quiescent, because the sound of it cannot be heard, as distinct from the vowel (ָ) Qamĕts.

2. The Quiescents commonly, not always, coalesce with the preceding *homogeneous* vowel.

When the vowels are adapted to produce this coalescence, they are said to be *homogeneous*; when they are not adapted to produce it, they are said to be *heterogeneous*.

In general, א, ו, and י, when preceded by any of the class of vowels, respectively, of which they are the corresponding vowel-letters (§ 21.1.) quiesce, as follows; viz.

Vav (ו)	in	Hholem	(ֹ)	קוֹל	*qol.*	
	–	Shureq	(וּ)	קוּם	*qum.*	Class III.
Yodh (י)	–	Hhireq	(ִ)	דִּין	*din.*	
	–	Tseri	(ֵ)	בֵּין	*ben.*	
	–	Seghol	(ֶ)	גֶּיא	*gē.*	Class. II.
Aleph (א)	in	Qamets	(ָ)	בָּא	*ba.*	
	–	Pattahh	(ַ)	לִקְרַאת	*liq-răth.*	
	–	Seghol	(ֶ)	תִּמְצֶאנָה	*tim-tsē-na.*	Class I.

But *Aleph* (א) is so feeble a sound that it is lost in all

the other vowels, (except *Shureq* and *Qamets Hhateph*) and quiesces, when preceded by

Tseri	(..)	לֵאמֹר	*le-mor.*
Hhireq	(־ִ)	רִאשׁוֹן	*ri-shon.*
Hholem	(־ֹ)	בֹּאר	*bor.*
Qibbuts	(ֻ)	פֻּארָה	*pu-ra.*

He, (ה) never quiesces, except at the end of a word; and then in vowels of different classes; as in

Qamets	(ָ)	גָּלָה	*ga-la.*	Class I.
Pattahh	(ַ)	מַה	*mă.*	Class I.
Seghol	(ֶ)	גֹּלֶה	*go-lĕ.*	Class I, & II.
Tseri	(ֵ)	גְּלֵה	*gele.*	Class II.
Hholem	(ֹ)	גָּלֹה	*ga-lo.*	Class III.

In English, we have a multitude of cases, similar to these. E. g. *sōw*, *mōw*, with *w* quiescent; *say*, *day*, with *y* quiescent, &c. Almost every letter in our alphabet, is, in some situations, quiescent before or after some other letter.

3. The sound of *Ehevi*, when *quiescent*, is not lost, but, assimilating to the homogeneous vowel, lengthens that vowel; i. e. the vowel in which the *Ehevi* quiesce becomes, of course, *long;* or, long vowels become more protracted, and short ones become long.

4. One simple rule enables the learner to distinguish *all* the cases, in which the *Ehevi* quiesce; viz. *Whenever a* Vowel *or a* Sheva *belongs to them they are moveable;** *otherwise, quiescent.*

Of course, they are always *moveable*, or retain their consonant power,

* A *moveable letter* is one, which is pronounced or sounded. The term *moveable* is used as the opposite of *quiescent.*

(*a*) *When they begin a syllable;* whether they have a vowel belonging to them, as אָמַר* a-măr; הֵם hem; יָלַד ya-lădh; וֶלֶד vē-lĕdh; or a Sheva, as יְלַמֵּד yelăm-medh, אֱמֹר emăr.

(*b*) *When they end a syllable, if they have a Sheva under them;* as יֶאְסֹר yă-sor, (§ 18. 2.) נֶהְפַּךְ nĕh-păkh; שָׁלַוְתִּי sha-lăv-ti; וַיְּאמֶר văy-yo-mĕr, the same as וַיֹּאמֶר.

In the case (*b*) then, although the vowel preceding may be homogeneous, the Vowel letters do not quiesce; in fact, the *Sheva*, in such cases, is put under them, to show that they are exempted from the general rule of quiescence.

5. The Quiescents, preceded by *heterogeneous vowels*, remain moveable consonants; as תָו tav; קַו qăv; שָׁלֵו sha-lev; זִו zĭv; חַי hhăy; אֲדֹנָי ado-năy; גּוֹי goy; גָּלוּי ga-luy, גָּלֻי the same.

NOTE. The Ehevi, sometimes, do not contribute at all to modify the sound of a word; i. e. they are neither employed as *consonants*, nor used as *Quiescents* to lengthen the preceding vowel; (supra 3) but are employed simply for the sake of orthography. They are then said to be *in otio*. This happens,

(*a*) When a Sheva precedes them; as חֵטְא *hhet.*
אַתְּי *ăt.*
(*b*) Or a quiescent letter, הֵבֵיאתָ *he-bhe-tha.*
(*c*) Or *Daghesh forte* (§. 28.) follows, מַה־זֶּה *măzzē* = מַזֶּה

Or (*d*) Yodh is *in otio*, when preceded by (ָ) and followed by the suffix pronoun (ו) at the end of a word; as דְּבָרָיו *debha-rav*, *his words.*

Compare, in English, *u* in *honour*, *a* in hear, &c.

* We do not sound *Aleph*, (See § 18. 2) but the Hebrews did, in such cases.

§ 24.

Vowels: orthography in connexion with vowel-letters.

1. As the vowel letters, when quiescent, do not alter the sound of words or syllables, but merely prolong the preceding vowel, (§ 23. 3), great variety of orthography in respect to them has arisen in the Hebrew language, i. e. they are sometimes *inserted*, and sometimes *omitted*, in cases where they regularly belong to a word; and in some other cases, they are inserted as *Matres lectionis*, (§ 20. 3) where they do not belong.

2. When they are *inserted*, the vowel in which they quiesce is said to be *fully written*; as קוֹטֵל *qo-tel*, where the Hholem is *fully written*.

When they are *omitted*, the vowel is said to be *defectively written*; as קֹטֵל *qo-tel*.

3. Words to which the Ehevi essentially belong, are often written both *fully* and *defectively*; as

Fully.	*Defectively.*	
מָלֵאתִי	מָלֵתִי	*ma-le-thi.*
נִיר	נִר	*nir.*
קוֹל	קֹל	*qol.*
כָּמוּס	כָּמֻס	*ka-mus*; the pronuncia-

tion remaining the same, in both cases.

4. Words to which the Vowel-letters do not *essentially* belong, are sometimes written with them;* as

יִלְמוֹד more properly יִלְמֹד *yil-modh.*
סֹבִיב סֹבֵב *so-bhebh.*

* In all these cases, the Vav or Yodh may be named, (and is often called, by late grammarians,) *fulcrum*, being merely an orthographic *support* of the vowel.

5. *Vav* and *Yodh* make almost all the irregularities, spoken of in this section. *Aleph* is seldom omitted, where it is regularly required; and more seldom still inserted, where it does not belong. *He* is exempted, in general, from this usage.

6. The *Matres lectionis* are less frequent, in the earlier Hebrew Scriptures, and more so in the later ones. In Sam. we have דָּוִד; in Chron. דָּוִיד, *Da-vidh.* In all parts of the Hebrew Scriptures, however, there reigns a variety of orthography, in regard to the *Matres lectionis*, which seems to have depended mostly on the fancy of the writer or transcriber. Thus we have הֲקִימוֹתִי, הֲקִימֹתִי, הֲקֵמוֹתִי, הֲקֵמֹתִי all pronounced, *h^a qi-mo-thi*, and differing only *orthographically*, in respect to the insertion or omission of ו and י.

§ 25.

Vowels: Qamets Hhateph.

The figure (ָ) is employed to designate short *o*, and the long vowel Qamets = *a*. (§ 21). It is important, that the student of Hebrew should be directed how to distinguish, when it is to be read as *o* or *a*.

1. *The figure Qamets* (ָ) *is short o, in a mixed syllable, unaccented.* The cases, where this happens, are

(*a*) When a simple Sheva follows Qamets, without a Metheg between them; as חָכְמָה *hhŏkh-ma.*

NOTE 1. But with a Metheg (§. 31.) thus, חָֽכְמָה *hha-khema.* There are a few cases, however, where the *Metheg* after *Qamets* (ָ) does not make this vowel long; viz, when it is in the *antepenult* syllable of a word; as דָּֽרְבֹנוֹת *dŏr-bho-noth*, not *da-rebho-noth.* The reason of this is, that Metheg, in such cases, is not placed after Qamets as a sign of its being a long vowel, but with another design, and by another rule. (See § 31. 3. b.)

NOTE 2. In a *very few* instances, the *Metheg* stands after *Qamets* in the *penult* syllable, without making it long; as קָֽרְבָּן *qŏr-ban*, not *qa-rebhan*; שָֽׁמְרָה *shŏm-ra* not *sha-mera.* But here MSS. and editions differ; and it is plainly a violation of the common principle.

NOTE 3. The rule is, that the syllable, in which the *Qamets* is

followed by *Sheva*, must be *unaccented*, in order to make short *o*: for if it be *accented*, the long sound of (ּ) remains. Thus; מָוְתָה *mav-tha*; שָׁוְא *shav*; לַיְלָה *lay-la*; not *mŏv-tha*, *shŏv*, *lŏy-la*.

(*b*) When Qamets is followed by Daghesh forte (§ 28.) it is short *o*; as חָנֵּנִי hhŏn-ne-ni; בָּתִּים bŏt-tim.

This is the same as the case (*a*); for the words written out would stand thus, חָנְנֵנִי *hhŏn-ne-ni*; בָּתְתִים *bŏt-tim*.

Note 1. A *Metheg* on the antepenult here does not, of course, make Qamets long: e. g. בָּתֵּיכֶם *bŏt-te-khĕm*, (See above, *a*. Note 1.)

Note 2. *Qamets* remains long in a tone syllable; as יָמָּה *yam-ma*, לָמָּה *lam-ma*. (See above *a*. note 3.)

(*c*) Qamets in a final mixed syllable, unaccented, is short *o*; as וַיָּקָם vay-ya-qŏm.

The same as case (*a*); for written out full, it stands thus, וַיָּקָם.

Note. All the cases above, resolve themselves into the simple rule, in No. 1;* and they all respect *Qamets* in a mixed syllable. But;

2. *The figure Qamets* (ָ) *is read as* ŏ, *sometimes in a pure syllable.*

(*a*) When another Qamets Hhateph follows; as פָּעָלְךָ pŏ-ŏl-kha; קָטָבְךָ qŏ-tŏbh-kha.

Analogy with cases of this nature requires the (ָ) here to be read as *ŏ*; but Metheg being universally added here, seems to indicate that the *o* sound is somewhat protracted. (See App. D. 4. c.) In a very few cases, a (ָ) thus situated is to be read as *a*; e. g. קְטָנִּי *qa-tŏn-ni*. Etymology only can determine these cases.

(*b*) When Hhateph Qamets (§ 26. 3) follows; as פָּעֳלוֹ pŏ-°lo; בָּחֳרִי bŏ-h°ri.

The Metheg *always* appears here after (ָ) but it plainly serves in a different office, in all the cases of No. 2, from that in which

* Qamets Hhateph, when in a mixed syllable, is, in fact, a compound figure, i. e. consisting of Qamets under one letter, and Sheva under another, which is always read as short *o*, when unaccented.

it serves, when (ֶ) is followed by Sheva simple, in No. 1. (Vid. supra No. 1. a. note 1. Vide etiam §. 31. 2. b. d.)

NOTE 1. As exceptions to the rule in (*b*), there are cases where (ָ) stands under the article before nouns; as הָאֳנִיָּה *ha-ºnĭy-ya*, the figure Qamets designating long *a*.

It is the same, where the article is elided, and the prepositions בְּ, כְּ, לְ, come into its place; (§. 61. 6.) as בָּאֳנִיָּה *ba-ºniy-ya*, &c.

But the prepositions, not coming into the place nor taking the vowel of the article, are read according to the rule; as לָחֳלִי *lŏ-hhºli.*

NOTE 2. שָׁרָשִׁים *shŏ-ra shim*, קֳדָשִׁים *qŏ-dha-shim*, have *o* in the first syllable, because of their etymology. A few cases of this nature occur in the language, where nothing but a knowledge of etymology can determine. Nor is it of much consequence to determine. It were indeed a very desireable thing to the student, to have a distinct sign for short *o*; but we must learn the language as it is, and not construct another. In daily usage, there could have been no more difficulty to a Hebrew, to distinguish when to read *a*, or *o*, than there is among us, when to read the letter *o* as *o*, or as *u*; e. g. in *not*, *son*.

§ 26.

Sheva, שְׁוָא.

1. The Hebrews appear but very rarely to have combined or amalgamated two or more consonants together, without any intervening vowel sound, as we often do in English; e. g. *hand*, *hands*, *stripe*, *shrink*. This was practised *only at the end of a word*; and even here, it was the usual method, where two consonants occurred, without an intervening vowel, as סֵפֶר, to supply a *furtive* vowel, in the pronunciation, e.g. סֵפֶר sephĕr.

The usage which inhibited, so commonly, the combination of two consonants *after* a vowel in the same syllable, did not operate so generally, nor in exactly the same manner, in respect to the admission of two consonants *before* a vowel. Two *often* appear; but they are

modified, in regard to their pronunciation. The Hebrews do not appear ever to have pronounced, as we do, *bra*, *bre*, amalgamating the *br* into one compound sound; but between the *b* and the *r*, in such a case, they uttered a kind of half vowel, (usually a very short *a* or *e*,) as *b*ᵉ*ra*, *b*ᵉ*re*; much like our *e* in the words *begone*, *begin*, &c.

This custom of pronunciation gave rise to the sign of *Sheva;* and the whole object effected by all the Shevas, simple and composite, is merely to aid in the pronunciation of syllables, that begin with two consonants. *More than two moveable letters can never begin any syllable; more than two can never end one; nor even this number, except at the end of a word.* Syllables like *street*, *sprain*, &c. in Hebrew, are impossible; equally so are such as *works*, *thinks*, &c.

2. Instead of limiting Sheva to the simple office of denoting a half-vowel, between two consonants that begin a syllable, and writing it only in this case, the authors of the punctuation-system consider it as belonging to every letter, (the Quiescents excepted,) which has no vowel of its own. Under the final letters of words, however, it is not *written*, but *implied*, in case these letters be destitute of a vowel: i. e. קָם *qam*, is the same as קָםְ.

Orthography omits *Sheva* under all final letters, except,

(*a*) Final ךְ; as מֶלֶךְ *mĕ-lĕkh.*

(*b*) In a final syllable, ending with two moveable letters; as לָמַדְתְּ *la-mădht.* When one of these final letters is a quiescent, usage is variable; as we have both בָּאתְ *bath*, and בָּאת *bath.*

(c) Or, when *Pattahh* furtive (§. 27.) stands in the room of the penult Sheva; as שָׁמַעַתְ *sha-maᵃt*, instead of שָׁמַעְתְּ *sha-mă't.*

NOTE. It is easy to distinguish such a *Pattahh* furtive by the orthography. If it were a real vowel, the *Sheva* final would be omitted; as in שָׁמָעַת *sha-mā-ăth.*

3. There are two kinds of Shevas, viz. *simple*, and *composite*.

					Representatives.
	Sheva (simple)	(ְ)	=	*e* in *begin*.	*e*
Composite	Hhateph Pattahh	(ֲ)	=	*a* in *Germany*.	ₐ
	Hhateph Seghol	(ֱ)	=	*e* in *begin*.	ₑ
	Hhateph Qamets	(ֳ)	=	*o* in *ivory*.	ₒ

The student will perceive, that the composite Shevas are constituted, by merely adding the short vowels to the simple Sheva.

4. In the quantity of all these, there is no difference. All of them are excluded from the rank of vowels; פְּקֹד *peqodh* זָהֲב *zahăbh*, אֱלֵי *ele*, חֳלִי *hholi*, being monosyllables; and none of them are ever sounded, *except between two moveable consonants, that begin a syllable.*

5. The composite Shevas stand, for the most part, only under the *Gutturals*; (§ 46. 2) and here they occur, only when those Gutturals begin a syllable. They are merely substitutes for simple Sheva. The only difference between them is, that they give a variety of tones to the Sheva sound, which renders it easier to be pronounced, or more euphonic, when connected with those difficult letters.

When a guttural ends a syllable, it takes a simple Sheva, like the other consonants; as נֶהְפַּךְ *nĕh-păkh*. Two of the composite Shevas are found under other letters, *occasionally*, besides the *Gutturals;* as זְהַב also, זַהֲב; בְּרָכָה, also בֲּרָכָה, &c. So קָדָשִׁים *qodha-shim*. But *Hhateph Seghol* is never found, except under Gutturals.

6. In consequence of Sheva being considered as belonging to all moveable letters, destitute of a vowel, (supra 2) it often occurs at the end of a syllable. But here, it must not be sounded. This has given occasion

to the distinction, between Sheva *vocal*, and *silent*. As both have the same figure (:), it becomes necessary to give a rule, by which the student may distinguish them. The universal rule is,

All Shevas at the beginning of a syllable are vocal: and all at the end, (or after the vowel,) are silent. Of course,

(*a*) All composite Shevas are vocal. (No. 5.) So,

(*b*) Simple Sheva, after a pure syllable; as לָמְדָה *la-medha.*

(*c*) ——in the middle of a word, after another Sheva; יִלְמְדוּ *yil-medhu.*

(*d*) ——under a letter with *Daghesh forte*; as לִמְּדוּ, *lim-medhu* = לִמְמְדוּ.

(*e*) ——at the beginning of a word; as לְמֹד *lemodh.*

(*f*) ——under a letter repeated; as הַלְלוּ *hal-lelu*; not הַלּוּ *hal-lu.*

On the contrary, simple Sheva *is silent,*

(*a*) After a short vowel in a mixed syllable; as יִלְמֹד *yil-modh.*

(*b*) After a long vowel, in a mixed tone-syllable; תִּלְמֹדְנָה *til-modh-na.*

(*c*) At the end of a word, if two Shevas occur, both are silent; as לָמַדְתְּ *la-madht.*

Much eaiser would it have been, for reader and writer, if the punctators had written *Sheva*, only when it was *vocal*. But we must study the language as it is, rather than attempt to devise a better orthography.

NOTE 1. *Hhateph Qamets* (ֳ) the composite Sheva, is easily distinguished from *Qamets Hhateph*, the vowel. (§. 25.) The former, (ֳ) is never a proper vowel, (supra 4,) and is always written under *one* letter, with *Sheva* at the right hand of the figure Qamets, as חֳ; *Qamets Hhateph* on the contrary is always a proper vowel, (§. 21.) and has the Sheva, on the left of the figure *Qamets* and under the following letter, when in a mixed syllable, as חָכְמָה *hhokh-ma.*

NOTE 2. *Hhateph Pattahh* (ֲ) is by far the most frequent of the *composite Shevas*, because the *a* tone is more congenial with the Gutturals than the other tones. *Hhateph Qamets* (ֳ) is the most unfrequent of them.

§ 27.

Pattahh furtive.

1. The words which end with a guttural being difficult to pronounce, euphony and facility of utterance have introduced into the Hebrew language, the custom of pronouncing all their syllables, (which close with a moveable guttural, at the end of a word,) with the *a* sound, as best adapted to this purpose. (See note above.) Very generally, the proper vowel *Pattahh* is written here, instead of other vowels. (§. 46. 3.) But in case other vowels remain, a *furtive Pattahh* is thrown in after them, to ease the pronunciation. This is written under the Guttural, but sounded before it, as רוּחַ *ru^a^hh*, being in respect to quantity, merely as *Hhateph Pattahh* (ֲ). To pronounce רוּחַ, lay the stress of the voice on *ru*, and merely touch the *^a^hh*; as in English, *trial*, *vial*, &c. רוּחַ, in theory, is a monosyllable.

2. *Pattahh furtive* is put under *Mappiq He*, (§. 30.) ח, and ע at the end of words, when the final vowel has not an *a* sound. *Aleph* does not receive *Pattahh furtive*, because at the end of words it is *quiescent*. Thus, גָּבוֹהַּ *ga-bo^a^h*; מָשִׁיחַ *ma-shi^a^hh*; רֵעַ *re^a^*: but, מִצֵּא *mits-tse.*

§ 28.

Daghesh forte.

1. *Daghesh* (דָּגֵשׁ) signifies *strengthening*, *hardened.* It is a point in the middle of a letter, which has two meanings.

(*a*) It means the *doubling*, or *repetition* of a letter, as לִמֵּד *lim-medh*; and is then called *Daghesh forte.*

(*b*) It removes the *h* in the aspirated letters, בְּגַדְכְּפַת Begădh-kephăth, (see § 12. alphabet, and § 19. 2); as פ = *ph*, פּ = *p*, &c, (§ 12. 1); and is then called *Daghesh lene.*

2. Where a letter is to be doubled, the Hebrews seldom write both down; they write one, and insert *Daghesh forte* in the bosom of it; thus חִקְּקִי hhĭq-qe עַמִּי 'ăm-me; but sometimes, (though seldom,) both letters are written out, as חִקְקִי hhĭq-qe, עַמְמִי 'ăm-me.

But both letters are written down,

(*a*) After a long vowel; as עֲלָלִים.

(*b*) When Daghesh is fallen out of one letter; as הַלְלוּ for הַלְּלוּ.

(*c*) In derived words, where in the ground-form a long vowel existed between the two letters: as plur. constr. חַלְלֵי, ground form חָלָל.

3. *Daghesh forte* is sometimes *essential,* i. e. stands for a letter which really belongs to a word; and sometimes *euphonic,* i. e. merely subserves the purposes of euphony.

4. *Daghesh forte is essential,*

(*a*) When the same letter must be repeated; as נָתַנּוּ na-thăn-nu, instead of נָתַנְנוּ.

(*b*) When it stands for a letter assimilated; as יִגַּשׁ yĭg-găsh, instead of יִנְגַּשׁ yĭn-găsh. (§ 113. 3.)

(*c*) When it distinguishes a special conjugation of a verb, as לִמֵּד lĭm-medh Conj. *Piel,* in *Kal* לָמַד, the Root; or special declension of a noun, as גְּמַלִּים g*e*măl-lim, Root or ground-form גָּמָל; or the essential form of a pronoun, as הֵמָּה hem-ma.

5. *Daghesh forte is euphonic.*

(*a*) When it appears in the first letter of a word, (i. e. in case *Daghesh be really forte;*) for this indicates, that in reading, the last syllable of the preceding word is to be connected with the Daghesh'd letter; as מַה־זֶּה, read *măz-ze;* קוּמוּ צְּאוּ, read *qu-mŭts-tseu.*

Such a method of reading is the common one in Arabic; but unfrequent in Hebrew.

(*b*) A tone-syllable, with a Pause-Accent (§ 35. 4) in a few instances, receives euphonic *Daghesh*, as חָדֵ֫לּוּ *hha-dhel-lu*, for חָדְלוּ *hha-dhelu*, or חָדֵ֫לוּ *hha-dhe-lu*.

(*c*) After a short vowel in a mixed syllable, *Daghesh euphonic* appears, not unfrequently, in the second letter of that syllable; as אֶקְּרֶה *ĕk-kerē-ha* for אֶכְרֶה *ĕkh-rē-ha*.

NOTE 1. *Daghesh euphonic* is of no importance in regard to the real forms of the language. It is merely orthoepic, or orthographic. It is explained here, to prevent embarassment to the student, when he meets with it.

NOTE 2. Daghesh forte can never appear in the final letter of any word, because it implies that another syllable follows, with which the latter letter of the doubled (Daghesh'd) consonant is united. But this is contrary to the supposition of being at the end of a word.

§ 29.

Daghesh lene.

1. The *Aspirates*, (Beghădh-kephăth, § 28. 1. *b.*) receive *Daghesh forte*, as well as other consonants; and then, they both lose their aspiration, and are doubled; as אַפִּי ăp-pi, not ā-pi, nor ăph-pi.

2. When the point in them is *Daghesh lene*, they are not doubled, but only lose the aspiration; as יִרְדֹּף yĭr-doph, not yĭr-dhoph.

3. *General rule.* Daghesh lene is inserted in the Aspirates, after a silent Sheva; in all other cases omitted. Or this rule may be thus expressed;

The Aspirates remain so, (1) After a syllable ending with a vowel, as יְבוּזוּ; (2) After a short vowel in a mixed syllable, as לִמַדְתֶּם; (3) After a long vowel in a mixed syllable, as עָמָד; (4) After a letter with vocal

Sheva in the beginning of a syllable, as מִבְחָן. But Daghesh lene is inserted, after a letter which has a silent Sheva, as עֵץ פְּרִי with Daghesh lene in Pe; לְמִדְּתְּם with Daghesh lene in Tav, but omitted, as above, in Daleth, by the preceding rule.

NOTE. But special rules require many modifications of this principle; e. g. Daghesh lene is inserted,

I. *In the beginning of a word;*

(*a*) At the beginning of a *sentence, clause, or section;* (vid. App. E. 11.) let the preceding syllable end as it may.

(*b*) When two Aspirates stand at the beginning of a word, and the first has a Sheva under it; as אֲמוֹנַנְתְּךָ בְּפִי.

II. *In the middle of a word.* The general rule applies here, but with many exceptions; e. g. *Daghesh lene* is *omitted*, when according to the general rule, it would seem necessary to insert it,

(*a*) In the middle of a word, (which is derived by inflection from another word, its ground form,) when, in the ground form, the aspirate letter was preceded by a vowel. Thus, רִדְפוּ *ridh-phu*, (the general rule would make רִדְפּוּ *ridh-pu*,) because in the ground form, רְדֹף *redhoph*, the aspirate ף is preceded by a vowel. So מַלְכֵי *mal-khe*, (instead of מַלְכֵּי *mal-ke*,) because derived by inflection from מְלָכִים *mela-khim*; יַעַזְבוּ *yă-áz-bhu*, (instead of יַעַזְבּוּ *yă-áz-bu*,) ground form יַעֲזֹב, i. e. *Hholem* precedes the Aspirate ב.

(*b*) In forms of words, whose initial letter has a Sheva vocal, an Aspirate following this, omits (commonly, not always,) the Daghesh lene, when by accession this Sheva becomes silent: Thus,

Nouns. גְּבוּל, לִגְבוּל *ligh-bhul* (by general rule, לִגְבּוּל.)
Infin. נְפֹל, כִּנְפֹל *kin-phol* (- - - - - כִּנְפֹּל.)
Part. מְתַעְתֵּעַ, כִּמְתַעְתֵּעַ *kim-tha-te'* (- - - - - כִּמְתַּעְתֵּעַ.)

But not a few words of this character follow the general rule; as

(1) Future tenses; e. g. יִסְפֹּד *yis-podh.*

(2) Many Infinitives; as לִשְׁפֹּט *lish-pot.* Besides,

(3) The suffixes ךָ, כֶם, כֶן, never admit Daghesh lene.

(4) A considerable number of words, by custom, retain the Aspirate, contrary to the general rule; as, מַלְכוּת, בִּגְדוּ, &c.

On the other hand, a few insert it contrary to the exception in (*a*), as עִמְּדִי, instead of עִמְדִי, ground-form in plur. עֲמָדִים.

III. *At the end of a word.*

After another letter with Sheva, or Pattahh furtive, an Aspirate takes Daghesh lene; as פָּקַדְתְּ, שָׁמַעַתְּ, so written instead of שָׁמַעַתְ.

N. B. *Daghesh forte* always follows a vowel, (mostly a short one,) as לִמֵּד *lim-medh*; but *Daghesh lene* always follows a silent Sheva, (as לְמַדְתֶּם *lemădh-tem*, where the Daghesh lene in תּ follows a Sheva,) except it occur at the beginning of a verse or clause, (supra 3. *a.*) A very little attention will enable the student to distinguish *Daghesh forte* and *lene*, without any difficulty.

§ 30.

Mappiq and Raphe.

1. The letter *He* (ה) is commonly quiescent at the end of a word, (§ 23. 2); sometimes, however, it is moveable, and to indicate this, a point is placed in the bosom of it, called מַפִּיק *Mappiq*; as יָהּ *yah.*

2. The point *Mappiq* is of use in distinguishing some words; as in the final fem. pronoun ה, to distinguish it from the mere fem. ending of a noun: e. g. מַלְכָּהּ măl-kah, means *her king*; but מַלְכָּה măl-ka, means *a queen.*

In verbs ending with two *He's*, when the future is apocopated, (§. 123. Kal. *d.*) the middle radical (הּ) is marked with a *Mappiq* to show that it is not quiescent; as וַתֵּכַהּ *văt-te-khăh* instead of וַתִּכְהֶה *văt-tikh-hē*, Root כָּהָה.

Note. *Mappiq* is found only in *He*, in the present editions of Hebrew books; but in MSS. it is sometimes appended to all the *Quiescents*, when they are moveable at the end of a word.

Raphē (רָפֶה) means soft, and is the opposite of *Daghesh* and *Mappiq*. It is now scarcely ever used, in any printed edition. But Hebrew MSS. have it over the *Aspirates*, as a sign that they retain the aspiration; as כְּבֵדָה *kha-bhedha.* In some cases in MSS, it stands where *Daghesh forte* would be written according to

analogy, to show that it is omitted: also, over א and ה at the end of words, when they quiesce.

In some printed editions, Raphe is sometimes put where a Daghesh forte is omitted, Judg. xvi. 16; or Daghesh lene, Judg. xvi. 28; or Mappiq, Num. xxxii. 42. In all such cases, it is noted in the margin.

§ 31.

Methegh.

1. Methĕgh, (מֶתֶג) signifies *check*, *restraint.* Such is the name of the perpendicular mark (ֽ), which is called also the *Euphonic Accent*, because it denotes, that the preceding vowel sound is to be somewhat delayed, or distinguished in the pronunciation. Hence the name *Methegh.* It compares well, with what we call the *half-accent*, in English; as in *ùndertáke*, *ùnderwrite*, &c.

2. MSS, editions, and grammarians differ very much about the rules for the insertion or omission of this *euphonic accent.* The following cases are those, in which there is, however, a general agreement, that it ought to be written; viz,

(*a*) In the second syllable, *if a pure one*, before the tone-syllable; as הָֽאָדָם ha-a-dham; or if the second syllable be a mixed one, then on the third, if pure, as וָֽאוֹתֵר.

But וּ, signifying *and*, i. e. merely copulative, does not obtain it; as וּבֹצֵעַ, *u-bho-tseah.*

Two words, with *Maqqeph* between, (§. 32.) are considered as one, in reference to *Methegh*; as כִּֽי־צַדִּיק *ki-tsăd-diq.*

(*b*) After a long vowel, next before the tone syllable, followed by a *Sheva*; as הָֽיְתָה, ha-yetha: the same with *Maqqeph*; as שָֽׁת־לִי, sha-theli.

But in the observance of this canon, there is not entire uniformity, the short vowels sometimes taking it, as יִֽחְיֶה *yihh-yĕ.*

(c) When *Daghesh forte* is fallen out, but the preceding short vowel-mark is still retained; as בַּחוּרִים bā-hhu-rim, instead of בַּחוּרִים.

The usage here is not universal; e. g. הַחֹשֶׁךְ *hă-hho-shĕkh*, without Methegh after הַ.

(d) Always before the composite *Shevas*; as סַהֲדִי sa-hadhi; יֶחֱלֹף yē-hhēloph.

3. *Cases in which Methegh is more or less often, but not uniformly found.*

(a) On the third syllable before the tone-syllable, although it be a mixed one; as בָּתֵּיכֶם *bōt-te-khĕm;* מִתְנַדְּבִים *mith-nădd-debhim.*

(b) On the fourth syllable before the tone-syllable, the third being a mixed one; as וַיִּשְׁחָטוּם *vāy-yish-hha-tum;* וְהַמַּסֵּכוֹת *vehăm-măs-se-khoth.*

(c) On the derivatives from the verbs הָיָה *ha-ya, to be,* and חָיָה *hha-ya, to live,* which receive a formative prefix; as fut. יִהְיֶה *yih-yē,* יִחְיֶה *yihh-yē,* תִּחְיֶה *tihh-yē,* &c.

(d) After a Sheva vocal under the first letter of a word; as וְאֵת *veeth,* שְׂאוּ *seu,* דְּבַר־ *debhăr.* The design of this is said, by some grammarians, to be, to qualify the *Sheva sound,* and make it analogous to the succeeding vowel; i. e. we must read, *veeth, s*u*u, d*a*bhăr,* &c.

Note 1. *Methegh* is of the same form as the accent *Silluq;* (§. 35. 4.) but is easily distinguished from it, as *Silluq* never appears, except on the ultimate or penultimate syllable in a verse.

Note 2. Instead of *Methegh,* the Conjunctive accents (§ 35. 4.) not unfrequently, are placed; specially when the word has a greater distinctive Accent, (§. 35. 4.) as וּלְמוֹעֲדִים *u-lemo-adhim,* instead of וּלְמוֹעֲדִים.

Note 3. The use of *Methegh* as a diacritical sign, in cases 2. *a, b, c,* is of real value. It is to be regretted that all the rest had not been spared; at least, to the learner they are of no real importance, but rather serve to perplex him. They have been detailed here to prevent confusion, or mistake, in the reader.

§ 32.

Maqqeph : מַקֵּף.

1. In form, *Maqqeph* is like our hyphen, (as אֶת־כָּל) serving to connect two words together, not as composite words, but in respect to interpunction and accent.

2. Words connected by *Maqqeph* are closely connected in sense; so that its office, in respect to interpunction, is like that of a conjunctive Accent. (§ 35. 4.)

3. The word which precedes *Maqqeph* loses its tonic Accent; so that, according to the theory, two or more words, connected by a *Maqqeph*, are to be pronounced as one word; the tone-syllable being only on the last. Thus, וַיְהִי־כֵן vā-yehi-khên, אֶת־כָּל־עֵשֶׂב ĕth-kŏl-e-sĕbh.

The rationale of this case may be easily explained. The Hebrews *generally* avoid having two tone-syllables in immediate succession. Where these would occur, they either insert a *Maqqeph*, which is the sign that the tone is removed from the first; or they throw back the accent of the former word one syllable, where the length of such word admits it. Hence, *Maqqeph* rarely appears, except after monosyllabic, or dissyllabic words, which precede others of a similar character, so as naturally to occasion the crowding of the accented syllables together.

4. If the syllable, which precedes *Maqqeph*, is a mixed syllable with a long vowel, that vowel is usually (not always) shortened, on account of the *Maqqeph*, which removes the accent: for a long vowel cannot stand in a mixed syllable, that is unaccented.

To save this rule, when the long vowel is retained, Methegh is placed after it, and it is read in a pure syllable; thus, שָׁתֽ־לִי *sha-theli*, instead of *shath-li*.

Note. As *Maqqeph* influences the euphony of words, by preventing the concurrence of two accented syllables, it is called, (as well as *Methegh*,) a *Euphonic Accent*.

§ 33.

Accents.

1. Besides the two Euphonic Accents, *Methegh* and *Maqqeph*, there are a large number of *tonic Accents*, as they are called, which are appended to the Hebrew text; are inseparably connected with the present vowel system; and serve, if we may credit Hebrew grammarians, a variety of purposes. These are

I. To mark the tone-syllable.

II. As signs of interpunction.

III. As notes to direct the recitation, or cantillation, of the Hebrew text.

2. Of these Accents, some are written above, and some below the line, (like the vowels;) only one, viz. *Pesiq* (|) in the line. (See the Table, § 35. 4.)

The manner of writing the accents. needs to be explained. If no vowel interfere, they are placed over or under the middle of the consonant, that begins a syllable; as עָבֹר, תָּשֵׁךְ: but if a vowel is connected with the same letter, they are placed at the left hand of it, as הָאָרֶץ. If syllables begin with a *Sheva*, the letter which has the *Sheva* is disregarded, in locating the accent; as תְּהוֹם; אֱלֹהִים. (See also §. 34. 2.)

§ 34.

Tonic power of the Accents.

1. So far as this power is concerned, they all stand upon the footing of equality, (when they actually subserve this end;) all of them merely *acuting* the ultimate or penult syllable, on which they stand. Every word, unless before a Maqqeph, (§ 32) has one or more of the accents upon it. But,

2. There are no less than *seven* accents, which do

not mark the tone-syllable, but only coincide with it, incidentally; viz,

Segolta (∴) Păshta (ׁ) Zărqa (ׂ) Telisha minus (ׄ)	Called *postpositive accents*, because they are invariably placed only over the *last* letter of a word.
Tĭphcha(initiale)(֖) Yethibh (֚) Telisha. majus (֠)	Called *praepositive Accents*, because they are placed only over or under the *first letter* of a word. (See Table, § 35. 4.)

Of course, it is easy to perceive that it is merely accidental, when these accents coincide with the tone-syllable of a word; consequently, the student cannot depend, at all, upon them to mark it, but must resort to other methods of ascertaining the tone-syllable. (Vide § 62.)

3. When two accents of the same kind are placed upon a word, the *first* of them marks the tone-syllable; as תֹּהוּ *tó-hu.*

4. But when two of a different kind, (which frequently happens,) are placed on a word, the *last* acutes; as וּלְמוֹעֲדִים *u-lemo-adhím.*

NOTE. Though the Accents, then, determine the tone-syllable of *most* words, yet the student cannot depend upon them as universal guides. For the rules to determine this in all cases, see § 62.

§ 35.

Accents, as signs of Interpunction.

1. This, in the view of those who have most highly prized the accents, is their principal use. In regard to

this, the accents are distinguished into two great classes; viz. *Disjunctives*, or those which show a suspension in reading, or a division of the sense, greater or less; and *Conjunctives*, placed upon words to show that they are nearly related to other words, and must not be separated from them. In other words; *Disjunctives* indicate a pause of some sort, and *Conjunctives* that there is no pause, but continuation or conjunction.

2. The *Disjunctives* are divided again into various classes, according to their several powers: viz.

I. Pause Accents. II. Greater Distinctives. III. Lesser Distinctives. The Table which follows marks these respective divisions, and their powers.

3. It will be seen by the Table, that some Accents (marked †) belong exclusively to prose; some, (marked *) exclusively to poetry; and others, (without any mark,) are common to both.

NOTE. The books of Job, Psalms, and Proverbs only, are furnished with the poetical accents; and of course, *according to the accents*, only these books are poetry. (But see App. E.)

4. *Table of the Accents.*

Pause Accents.

			Power.
	׃ֽ	Sĭlluq, only on the ult. or penult. syllable of a verse.	= .
	֑	Āthnahh,	= : ;
†	֒	Sεgolta, (post-positive)	= : ;
	֥֤	Mĕrka Măhpăkh	= : ;

Greater Distinctives.

	֗	Rεbhi[a],	= ; ,
*	֗֜	Rεbhi[a] Gerĕsh	= ; ,

† Zaqeph (minus) =; ,
† Zaqeph (majus) =; ,

Lesser Distinctives.

Tĭphha, =, ;
* Tĭphha (initiale, praepos.) =,
† Tebhir, =,
† Gērĕsh, =,
† Gărshāyĭm =,
† Qărne Phara, =,
Pazer, =,
† Yethibh, (praepos.) =,
† Păshta, (postpos.) =,
Zărqa, (postpos.) =,
† Telisha (majus, praepos.) =,

Conjunctives.

Munahh, written both above and below the line, in poetry.
Măhpăkh, written, in poetry, as *Munahh.*
Mĕrka.
† Mĕrka, (duplex.)
Yerăh.
Qădma.
† Dărga.
† Telisha (minus, postpos.)
* Zărqa, (when not postpositive, vid. supra, it is a Conjunctive.)
Shălshēlĕth.

5. The reader must not suppose, that the Disjunctives always correspond exactly to the interpunction-points with which they are compared. The *Pause Accents* often indicate a less quantity of suspension, than is assigned to them in the Table; and sometimes appear, where we make no pause in English. The *Greater Distinctives* too, sometimes officiate as Pause Accents, and sometimes appear where we should not make even a comma. The *Lesser Distinctives* mark not only comma-pauses, but half-commas, and sometimes appear, even where the words seem to require a Conjunctive, rather than a Disjunctive Accent.

For the explanation of the names of the Accents; the detail respecting their power of Interpunction; their Consecution, or the manner in which they follow each other, in prose and poetry, &c, &c, see App. E.

§ 36.

Accents as signs of Cantillation.

1. The Jews, from time immemorial, in the public reading of the Scriptures, have cantillated them, i. e. read in a kind of half singing, recitativo way; much like what is called *chanting*, in some of our churches. In this manner Mussulmen read the Koran; and the people of the East, generally, deliver public discourses in this way. The mode of cantillating Hebrew, in different countries, is at present various; but guided, in all, by the Accents: i. e. the accents are used as musical notes, though various powers are assigned them. For an exhibition of these musical powers, see Jablonskii Praef. ad Bib. Heb. § 24. and Bartoloccii Biblioth. Rabbin. Tom iv. p. 431; where may be found the *Sargas*, or Accent-songs, written out in musical notes.

Whether this was the original design of the accents, see discussed in App. E.

§ 37.

Critical marks and Masoretic notes.

1. In the common editions of the Bible, with Masoretic notes, &c, a little circle over any word, (as הוֹצֵא°) shews that the margin is to be consulted, either for a different reading (as Gen. viii. 17. הַיְצֵא, in the case above;) or for *Literae maj.* vel *min.*, *Piska*, or *Puncta extraordinaria*, &c. The mark (°) over words in Van der Hooght, &c, refers to a marginal note.

2. *Qeri* and *Kethibh*. There are a considerable number of marginal readings, (about 1000,) in our common Masoretic Bibles, most of which are quite ancient. Some of them correct grammatical anomalies, some are euphemisms, and some propose a different word. They are probably the result of an ancient recension of Hebrew MSS. The marginal word is called *Qeri*, (קְרִי) which means *read;* i. e. this word is read, instead of the word in the text to which it relates, and which is called *Kethibh* (כְּתִיב) *written*, or text. The points under the *Kethibh* belong to the *Qeri*, which is printed without any.

If a word is omitted in the text, the points are placed there, and a little circle over them, while the letters are in the margin. (See Judg. 20. 13.) This is called, קְרִי וְלֹא כְּתִיב *read but not written.*

If a word is superfluous in the text, it is left unpointed; as Ezek. xlviii. 16. This called, כְּתִיב וְלֹא קְרִי *written but not read.*

Literae maj. et min. distinguish themselves. *Piska* (פִּסְקָא) means separation—i. e. a small space left in the text. See Gen. iv. 8.

Puncta extraordinaria are marked thus, וַיִּשָּׁקֵהוּ. See Gen. xix. 33. xvi. 5.

Note. For a full account of all the marginal and other notes, in the Masoretic editions of the Hebrew Bible, see Preface to Van der Hooght's Hebrew Bible. §§ 23—45.

§ 38.

Rules for reading Hebrew.

Having become acquainted with the nature and

design of all the letters, vowels, accents, diacritical points, &c, &c, which appear on the pages of the Hebrew Bible, the student is prepared to commence the reading, or pronunciation of the language. After familiarizing himself with the signs of the sounds, viz. the vowel points and consonants, his principal difficulty will consist in the want of skill, in making the proper division of syllables. To assist him in this, the following Rules should be observed.

1. *Every syllable must begin with a Consonant;* i. e. *one of the alphabetic letters.*

2. *Vav* (וּ) *prefix* conjunction, with *Shureq* is excepted, being sounded *u* = *oo* in *moon.*

3. *Aleph* as in אָמַר a-măr, and *Ayin*, as in עָמַד a-mădh, i. e. א and ע when they *begin* syllables, we do not sound, because we know not how to sound them: but the Hebrews, doubtless, made them *moveable* letters, in such cases; so that the rule No. 1, has only the exception noted in No. 2.

4. No syllable can have more than two consonants *before* its vowel; and only *one after* it, except at the end of a word, where two may stand. (Compare § 26. 1.)

5. Every long vowel makes a pure syllable; as בָּרָא *ba-ra.* This is a general rule; but

6. A long vowel may stand in a mixed syllable, if it be a *tone-syllable*, followed by a simple Sheva, expressed or implied; as קָם *qam* with Sheva implied; תִּלְמֹדְנָה tĭl-modh-na, with Sheva expressed. (Compare, respecting the sign (ֽ), § 25.)

NOTE. In a few instances of the later Hebrew, *Shureq* and *Hhireq* are sometimes used as short vowels. (Vide § 21. 2.)

7. Every short vowel makes a mixed syllable; as פָּקַד pa-qădh; רַב răbh. This rule is a general one; but,

8. Short vowels before simple Sheva vocal; composite Sheva; a quiescent letter; or another vowel, make a pure syllable. E. g. וַיְהִי vā-y^{e}hi; יַעֲשֶׂה yā-^{a}sē, יֶחֱלֹף yē-h^{e}loph; פֶּה pē, מָה mā; בָּהֵן bā-hen, מֶלֶךְ mē-lĕkh, פַּחַת pā-hăth, מַיִם mā-yĭm.

9. Every syllable, beginning with a Sheva either simple or composite, moves the Sheva, and has two consonants before the vowel.

10. The points over the שׁ and שׂ often serve the purposes of vowels, as well as diacritical points, at the same time. E. g. מֹשֶׁה mo-shē (Moses), שֹׂנֵא so-ne, where the necessity of a vowel-point, to unite with the first letters in the word, is apparent. So when these letters have two points, one of them is read as Hholem, and the other as a diacritical sign, according to the exigency of the case; E. g. שֹׁמֵר sho-mer, יִרְפֹּשׂ yĭr-pos. In both these cases, the nature of the syllable shows which point over the ש is a Hholem.

NOTE 1. The Vowels (-) (∵) (.) when in a pure syllable, often stand for long vowels; as בַּחֵן for בָּחֵן compensative for בַּחֵּן, הֲרָרִים for הַרְרִים; כִּבְשָׂה for כִּבְשׂוּה; (compare § 21. 2. and App. D;) and of course make pure syllables, agreeably to No. 5.

NOTE 2. In the above rules, the terms *long* and *short vowels* are used, in a sense, incorrectly, inasmuch as most of the vowels called *short* are sometimes *long*, and some of the vowels called *long* are sometimes *short*. (Vide § 21.) No mistake, however, will take place, if the student remembers that by *long Vowels* here, are meant Qamets, Tseri, Hhireq with Yodh, Hholem, and Shureq; by the *short Vowels*, Pattahh, Seghol, Hhireq breve, Qamets Hhateph, and Qibbuts.

*Exemplification of the manner in which the Hebrew is read, with reference to rules for explanation of the mode of forming syllables, and the right understanding of the various written signs, employed in the Hebrew text.**

GENESIS. Chap. i.

1. בְּרֵאשִׁית *bere-shith;* Beth has Daghesh lene, § 29. I. *a*; Sheva under Beth is vocal, § 26. 6, and § 38. 9; in בְּרֵא *bere*, א quiesces in the preceding Tseri, § 23. 2, and makes a pure syllable, p. 43, note.—שִׁית *shith*, Yodh quiescent in Hhireq, § 23, 2; a mixed syllable, although the vowel is long, because it is a tone-syllable, § 38. 6; Tav final written without Sheva § 26. 2; Tav without Daghesh lene, i. e. aspirated.† § 29. 3. 3.

2. בָּרָא *ba-ra;* בָּ *ba*, Beth with Daghesh lene, i. e. unaspirated, § 29. 3; a pure syllable. p. 43, note.—רָא *ra*, א quiescent in Qamets § 23. 2.

3. אֱלֹהִים *elo-him;* אֱלֹ *elo*, composite Sheva under א, § 26. 5; which is vocal § 26. 6. *a*, and § 38. 9; *elo* a monosyllable in theory, § 26. 4.—הִים *him*, Yodh quiescent in Hhireq § 23. 2; long vowel in a mixed syllable, because it is a tone-syllable, § 38. 6; ם without Sheva written under it, § 26. 2.

4. אֵת *eth*, § 38. 6; Tav with Daghesh lene omitted, § 29. 3. 3.

5. הַשָּׁמַיִם *hâsh-sha-mâ-yim; hâsh*, by virtue of the Daghesh forte in the Shin, § 28. 1. *a;* the syllable is mixed, i. e. ends with a consonant, § 38. 7.—שָׁ *sha*, § 38. 5.—מַ *mâ*, a pure syllable, though the vowel, perhaps, is short, § 38. 8.—יִם *yim*, Yodh moveable, like any other consonant, § 23. 4. *a;* syllable short, § 38. 7, as the accent is on the preceding syllable.

* The explanation of the accents is here omitted, as it may be found in the Appendix, letter E.

† When any of the letters בְּגַדְכְּפַת are written without *Daghesh lene*, they are said to be *aspirated;* e. g. ת = *th*, or has the aspirate *h* united with it. When they are written with a *Daghesh lene* in them, they are said to be *unaspirated;* e. g. תּ = *t*, or is written without the aspirate *h*. So that, in regard to the letters in question, to say of them, that '*they are aspirated*,' and to say that '*they are written without Daghesh lene*,' means the same thing; and on the other hand, to say that '*they are unaspirated*,' and that '*they are written with a Daghesh lene in them*,' means the same thing. Both of these respective methods of description are occasionally used. The student will not be liable to mistake, if he attend to the meaning of the terms.

6. וְאֵת *veeth*, Vav moveable, § 23. 4. *a*; Sheva vocal, § 38. 9. —אֵת, long vowel in a mixed syllable, § 38. 6; Tav without Daghesh, i. e. aspirated, § 29. 3. (3.)

7. הָאָרֶץ *ha-a-rěts*; *ha-a-* § 38. 5; *rěts*, § 38. 7; ץ is a Tsade final, § 14.

Verse 2.

8. וְהָאָרֶץ *veha-a-rěts*, vid. Nos. 6, 7.

9. הָיְתָה *ha-yetha*; Methegh after הָ, § 31. 2. *b* —*yetha*, Yodh moveable, § 23. 4. *a*; Sheva vocal, § 38. 9; Tav aspirated, § 29. 3; ה quiescent, § 23. 2.

10. תֹהוּ *tho-hu*; *tho-*, Tav aspirated, § 29. 3, because the last syllable of the preceding word is pure, and has a Conjunctive accent —*hu*, Vav with Shureq, in which it quiesces, § 23. 2.

11. וָבֹהוּ *va-bho-hu*; וָ § 23. 4. *a*; *bho*, ב aspirated, § 29. 3—*hu*, vid. No. 10.

12. וְחֹשֶׁךְ *vehho-shěkh*; וְ, vid. No. 6; *veho*, § 38. 10—*shěkh*, § 38. 7; ךְ final Kaph with Sheva, § 26. 2. *a*.

13. עַל־ *'ăl* § 38. 7; Maqqeph after it, § 32.

14. פְּנֵי *pene*; Pe with Daghesh lene, § 29. 3, because it follows the mixed syllable עַל, on which is no Distinctive accent, § 35; Sheva vocal, § 38. 9—נֵי *ne*, Yodh quiescent, § 23. 2.

15. תְהוֹם *thehom*; monosyllable, § 26. 4; Tav aspirated, § 29. 3. 1; *hom*, Vav quiescent in Hholem, § 23. 2; mixed syllable, § 38. 6.

16. וְרוּחַ *veruahh*, monosyllable, § 26. 4; Vav quiescent in Shureq, § 23. 2; Pattahh furtive under the final ח, § 27.

17. אֱלֹהִים *elo-him*, vid. No. 3.

18. מְרַחֶפֶת *merä-hhě-phěth*; *merä*, Sheva vocal, § 38. 9; רַ, a pure syllable, § 38. 8, because the Pattahh is in fact long, § 46. 1.—חֶ *hhě*- Seghol in a pure syllable, § 38. 8—פֶת *phěth*, Pe aspirated, § 29. 3; mixed syllable, § 38. 7: Tav aspirated, § 29. 3. (2.)

19. עַל־פְּנֵי הַמָּיִם *'ăl-pene hăm-mä-yim*; עַל־פְּנֵי, vid. Nos. 13, 14; הַמָּיִם, vid. No. 5.

Verse 3.

20. וַיֹּאמֶר *văy-yo-měr*; *văy-*, Vav moveable, § 23. 4. *a*; Yodh moveable after the Pattahh under Vav, § 23. 5. § 38. 7; Yodh with Daghesh forte, § 28. 1. *a*.—*yo-*, Yodh moveable, § 23. 4. *a*; א quiescent in Hholem, § 23. 2.—*měr*, § 38. 7.

21. אֱלֹהִים יְהִי *elo-him yehi*; *yehi*, Yodh moveable, § 23. 4. *a*; הִי, Yodh Quiescent in Hhireq, § 23. 2.

22. אוֹר *or;* א moveable here, § 48. 4. *a* with note, § 38 1. 3; Vav quiescent in Hholem, § 23. 2; mixed syllable with a long vowel, § 38. 6.

23. וַיְהִי־אוֹר *vă-yĕhi-or; vă*, § 38. 8; יְהִי, No. 21; Maqqeph after יְהִי, § 32.

Verse 4.

24. וַיַּרְא *văy-yăr; văy*, No. 20.—*yăr*, § 38. 7.—א *is otio* here, § 23. 5. *a*.

25. *elo-him, eth-ha-or.* Nos. 3. 22.

26. כִּי־טוֹב *ki-tobh; ki*, Kaph with Daghesh lene, § 29. 3, (the preceding syllable a mixed one, here;) Yodh quiescent, § 23. 2; Maqqeph, § 32—טוֹב, Vav quiescent in Hholem, § 23. 2; mixed syllable, § 38. 6.

27. וַיַּבְדֵּל *văy-yăbh-del;* No. 20. § 38. 7. § 38. 6. Beth aspirated, § 29. 3; Daleth unaspirated, § 29. 3.

28. *elo-him ben* (§ 23. 2. § 29. 3.) *ha-or* (No. 22.) *u-bhen* (§ 38. 2. § 29. 3. § 23. 2. § 38. 6.) *hă-ho-shĕkh* (§ 38. 8. No. 12.)

29. *văy-yĭq-ra* (No. 20. § 38. 7. § 23. 2.) *elo-him la-or yom* (§ 23. 4. *a*. § 23. 2. § 38. 6.) *vĕlă-hho-shĕkh* (§ 23. 4. *a*. § 38. 8. No. 12. § 38. 7. § 26. 2. *a*.) *qa-ra* (§ 23. 2.) *lay-la* (§ 25. 1. *a*. note 3. § 23. 2.) *va-yĕhi* (No. 23.) *ʿĕ-rĕbh* (§ 38. 3. § 38. 7. § 29. 3.) *vă-yĕhi* (No. 23.) *bho-qĕr* (§ 29. 3.) *yom* (supra) *ĕ-hadh* (§ 38. 8. § 29. 3. § 38. 6.)

Verse 6. *Văy-yo-mĕr elo-him yĕhi ra-qiaʿ* (Pattahh furtive under ע, § 27.) *bĕthokh* (§ 29. 3. § 26. 2. *a*.) *hăm-mă-yĭm vi-hi măbh-dil* (§ 29. 3.) *ben mă-yĭm* (§ 38. 8.) *la-ma-yim.*

Verse 7. *Văy-yă-ăs* (§ 38. 8.) *elo-him ĕth-ha-ra-qiaʿ văy-yăbh-del ben hăm-mă-yĭm ashĕr mĭt-tă-hăth la-ra-qiaʿ u-bhen hăm-mă-yĭm ashĕr me-ăl la-ra-qiaʿ vă-yĕhi-khen.*

Verse 8. *Văy-yĭq-ra elo-him la-ra-qiaʿ sha-ma-yim vă-yĕhi ʿĕ-rebh vă-yĕhi bho-qĕr yom she-ni.*

Verse 9. *Văy-yo-mĕr elo-him yĭq-qa-vu hăm-mă-yĭm mĭt-tă-hăth hăsh-sha-mă-yĭm ĕl ma-qom ĕ-hadh vĕthe-ra-ĕ hăy-yăb-ba-sha vă-yĕhi-khen.*

Verse 10. *Văy-yĭq-ra elo-him lăy-yăb-ba-sha ĕ-rĕts u-lemĭq-vĕ hăm-mă-yĭm qa-ra yăm-mim văy-yăr elo-him ki-tobh.*

§ 39.

Commutations of the Consonants, with each other.

That consonants of a similar sound, or which are pronounced with the same organs, should occasionally be exchanged for each other, both in writing and speaking, is an occurrence which is common in all languages. In Hebrew this *occasionally* happens, in the following manner, viz ;

1. *Letters of the same organ are interchanged.*

(*a*) *Labials.* As גַּו, גַּב, גַּף *the back* ; מְרִיא and בְּרִיא *fat* ; מָלַט and פָּלַט *to escape* ; Sept. *λομνα* for Heb. לִבְנָה. 2 Chron. xxi. 10.

(*b*) *Palatals.* סָגַר and סָכַר *to shut up* ; רָגַל and רָכַל *to travel about* ; כּוֹבַע and קוֹבַע *a handle.*

(c) *Linguals.* Of these, only ת, ט, and ד are interchanged; as חָטַף and חָתַף *to rob.*

(*d*) *Dentals.* עָלַז, עָלַס and עָלַץ *to exult* ; זָעַק and צָעַק *to cry out;* שָׂחַק and צָחַק *to laugh.*

(*e*) *Gutturals.* כָּאָה and כָּהָה *to be pusillanimous* ; אָגַם and עָגַם *to be mournful.*

2. *Letters of a different organ, are commuted.*

(*a*) *Sibilants* are commuted for *Linguals* ; i. e. the *sibilation* is dropped, and the letter is lisped. As זָעַךְ and דָּעַךְ *to quench* ; נָצַר and נָטַר *to watch over* : בְּרוֹשׁ and בְּרוֹת *a fir-tree* ; חָרַשׁ and חָרַת *to engrave*, like the Greek *χαρασσω, χαραττω.*

(*b*) *The Liquids* ל, מ, נ, ר *are commuted* ; לָחַץ and נָחַץ *to oppress* ;* הִצְהִיל and הִצְהִיר *to cause to shine* ;† שָׂטַן and שָׂטַם *to hate;* מוּט and נוּט *to totter* ; עָכָן and עָכָר, proper name, *Achar* ; (very unfrequent.)

(*c*) *The Quiescents.* בְּלוֹאִים and בְּלוֹיִים *rags* ; דֹּאֵג and דּוֹיֵג, name of a man, *Doeg* ; הָלַךְ and יָלַךְ *to go* ; (For the exchange of the Vowel-letters, when quiescent, see § 49.)

* Persons among us, who cannot speak *l*, put *n* in the place of it.

† The Chinese have no *r*, and speak *l* for it. The Japanese have no *l*, and speak *r* for it.

(*d*) *The Quiescents and* נ, *which is a kind of semi-vowel*; יָצַב and נָצַב *to place*; נָאָה and יָאָה *to be beautiful*; So fut. Kal, Hebrew, יִקְטֹל, Syriac (uniformly) נִקְטוֹל.

NOTE. The above changes principally concern Lexicography, and serve to direct philological disquisition. They do not affect the grammatical forms of the words in question; but are very useful to the student as a principle, which is concerned with the essential nature of the Hebrew letters. If he know what letters are *correlative*, or are commuted for each other, when he does not find satisfaction in the explanation of any particular word, then he may investigate its *correlates*, or those words which contain letters, that are occasionally commuted with the letters of the word in question.

§ 40.

Grammatical commutations of several Consonants.

On the other hand; the following commutations of the Consonants respect merely grammatical forms, or at most, the *mode of pronouncing words*, and have no influence on their signification: viz,

(*a*) In Hithpael of Verbs beginning with צ, the ת of the præformative הִתְ is changed into ט, and transposed with the צ; thus, Kal צָדַק, Hithpael הִצְטַדֵּק for הִתְצַדֵּק.

This usage prevails in all the kindred Dialects of Hebrew. The concurrence of two *t's* is thus avoided, viz. one in ת, and one in צ = *ts*.

(*b*) *He* quiescent, at the end of words, passes into ת, when the word receives an accession, or is in regimen; as גָּלָה fem. גָּלְתָה; צְדָקָה, in reg., or before the Gen. צִדְקַת.

In Arabic, the fem. ending is ת — instead of the Hebrew ה ָ; and in Syriac א and ת are often interchanged as אֶתְתְּחַד for אֶתְאֲחַד.

§ 41.

Assimilation of Consonants.

The assimilation of a preceding letter to a succeeding one, to avoid harshness, or to facilitate utterance, is common in most languages. Thus in Greek, *συλλαμβανω* for *συνλαμβανω ; λελειμμαι* for *λελειπμαι*, &c. In Latin, *illustris* for *inlustris ; diffusus* for *disfusus ; collabor* for *conlabor*, &c.

1. Several Hebrew letters are *occasionally* assimilated in this manner : viz,

(*a*) *Nun*, most frequently of all. מִזֶּה for מִנְזֶה *from this ;* יִגֹּשׁ for יִנְגֹּשׁ . This is very common in Verbs *Pe Nun.* (§ 113. 3.)

(*b*) *Lamedh*, rarely. Probably in the article ; as הַשָּׁמַיִם for הַל שָׁמַיִם. [Comp. Arabic Article אַל.] In the Verb לָקַח; as Fut. יִקַּח for יִלְקַח.

(*c*) *Resh*, very seldom. In אֲשֶׁר, as שֶׁיִּהְיוּ *who will be.* כִּסֵּא for כִּרְסֵא, as it is in Syriac and Arabic.

(*d*) The ת in the Præformative הִתְ, in Hithpael, *often* assimilates itself to the first radical of the Verb ; as הִדַּבֵּר for הִתְדַּבֵּר. (§ 80. 2, *a*.)

(*e*) *Mem*, only in a few foreign words ; as לַפִּיד for לַמְפִּיד ; Greek *λαμπαδες*.

2. The student will perceive, that the assimilated letter is marked, in all the above cases, by a Daghesh forte in the letter to which it is assimilated.

But in cases, where the letter, to which a preceding one is assimilated, comes at the end of a word, this Da-

ghesh is omitted; because a Daghesh forte cannot be written, or spoken, at the end of a word. (§ 28. n. 2.)

(*a*) *Nun* before *Tav*, at the end of a word, frequently falls out in this way; as תֵּת for תֵּנֶת *to give*; אַף for אַנְף *anger*; בַּת for בֶּנֶת *daughter*, fem. of בֵּן *a son*; אֱמֶת for אֱמֶנֶת *truth*.

(*b*) *Daleth* before *Tav*; as לֶת for לֶדֶת *to bear children*; אַחַת for אֶחֶדֶת *one*, fem. from אַחַד.

(*c*) *Tav* before another *Tav*; as מַשְׁחַת for מַשְׁחֶתֶת *corrupted*, fem; מְשָׁרַת for מְשָׁרֶתֶת *serving*; fem.

NOTE 1. These cases in No. 2. are very unfrequent, excepting the case (*a*); but the principle which is concerned in them needs to be explained, or exhibited, so that when they do occur, the student may be able to obtain a satisfactory explanation of them.

NOTE 2. In all the cases under No. 2, on account of the Daghesh being omitted in the letter to which the one dropped is assimilated, the tyro can find no certain index of assimilation. Acquaintance with the language, specially with the principle of assimilation, or a good Lexicon, only, will develope all these apparent anomalies to him.

NOTE 3. As those letters only which have a *Seghol furtive*, are dropped in this way, the conclusion is, that *Seghol* was not very distinctly pronounced; otherwise no cacophony would have required the omission of a consonant.

§ 42.

Consonants dropped.

Consonants with feeble sounds, e. g. the Quiescents and Liquids are sometimes dropped;

(1) At the beginning of words, (*Aphaeresis*,) when they have a Sheva under them: as

(*a*) *Aleph* נַחְנוּ for אֲנַחְנוּ *we*; נָשִׁים for אֲנָשִׁים *women*; חַד for אֶחָד *one*.

(*b*) *Yodh.* לֵד for יְלֵד Imp. from יָלַד; and so in verbs *Pe Yodh.* בּוּל for יְבוּל *provender.*

(*c*) *Nun.* תֵּן for נְתֵן Imp. from נָתַן; and so in verbs *Pe Nun.*

(*d*) *Lamedh*, (very seldom.) קַח Imp. for לְקַח.

(*e*) *Mem.* In Participles of Piel and Pual; as לֻקָּח for מְלֻקָּח *taken.*

(2) In the middle of words, (*Contraction*,) when preceded by a Sheva; in which case, the vowel of the letter dropped is always transferred to the letter that precedes: as

(*a*) *Aleph.* מַלֵּף for מְאַלֵּף Part. Piel, from אָלַף; שֵׁלָה for שְׁאֵלָה *request.*

(*b*) *He*, (very unfrequently.) Fut. Niph. יִלָּמֵד for יְהִלָּמֵד; Fut. Hiph. יַלְמִיד for יְהַלְמִיד; Fut. Hith. יִתְלַמֵּד for יְהִתְלַמֵּד.

So when an article comes after the prefix prepositions; as לַמֶּלֶךְ for לְהַמֶּלֶךְ. בַּמֶּלֶךְ for בְּהַמֶּלֶךְ. כַּמֶּלֶךְ for כְּהַמֶּלֶךְ.

In all such cases of verbs and nouns, the *syncope* of the ה is the *common usage*; and the retaining of it is classed among the anomalies. But it is sometimes retained.

(*c*) *Yodh.* גְּלוֹ for גְּלָיוֹ; and so often in verbs *Lamedh He.*

(*d*) *Vav*, (very seldom.) עִי for עְוִי *ruins.*

(*e*) *Ayin*, (very seldom.) בַּל for בְּעַל = בַּעַל.

(3) At the end, (*Apocope*,) are dropped;

(*a*) *Mem*, in the regimen of all Masc. plurals. (§ 135. 2.)

(*b*) *Nun*, as a plur. ending, when in regimen, (§ 135. 2.); also at the end of some proper names in וֹן—as מְגִדּוֹ for מְגִדּוֹן; perhaps שִׁילֹה for שִׁילוֹן.

(*c*) ה ָ, as a Quiescent, is frequently dropped from the end; (§ 50. 1.)

§ 43.

Consonants added to words.

I. *Prosthetic*, i. e. *added to the beginning of words.*

1. For the sake of euphony, some words beginning with two moveable consonants receive,

(*a*) *Aleph prosthetic;* as חְמוֹל, אֶתְמוֹל *yesterday;* זְרוֹעַ, אֶזְרוֹעַ *arm;* כְּזָר, אַכְזָר *cruel*, &c.

(*b*) *He prosthetic;* as in Hithpael הִתְקַטֵּל, the *He* is merely prosthetic, as the corresponding Arabic shows.

II. *Epenthetic*, i. e. *inserted in the middle of a word.* E. g.

(*a*) *He*, in some words; as אֵם *a mother*, plur. אִמָּהוֹת.

(*b*) *Nun*, between the future tenses of Verbs, and their suffixes; as אֲחַכֶּנְךָ for אֲחַכֶּךָ. (§ 68. 3. No. iv.) This epenthesis is common.

(c) In later Hebrew; קִנְצֵי for קִצֵּי, (*Daghesh* resolvitur in *Nun*.) דַּרְמֶשֶׂק for דַּמֶּשֶׂק, (*Daghesh* resolvitur in *Resh*.)

Such epentheses are common in Chaldee; but, except (*b*), they are unfrequent in Hebrew. Compare *d* in the Latin *prodeo*; *β*, in the Greek *μεμβλεται*, &c.

III. *Paragogic*, i. e. *added to the end of words.**

Nun is added, frequently, to the forms of the Future ending with וּ and ־ִי, without any change of their meaning.

§ 44.

Transposition of consonants.

A considerable number of words exhibit a transposition of letters, without a change of signification; viz, in particular,

(*a*) *The Sibilants and Resh are transposed;*

E. g. כָּסַל and סָכַל *to be foolish;* כֶּשֶׂב and כֶּבֶשׂ *a lamb;* נָשַׁף and נָפַשׁ *to breathe;* פָּצַר and פָּרַץ *to break;* רָזַם, Syr. and Arab. רָמַז *to wink*, &c.

(*b*) *The Quiescents,* אֶהֱוִי, with ל, נ, and each other.

E. g. עַלְוָה and עַוְלָה *wickedness;* בַּלָּהוֹת and בֶּהָלוֹת *terror;* אָנַק and נָאַק *to sigh;* גֵּאָיוֹת for גֵּיאָוֹת *vallies*, &c.

(*c*) *The Liquids;*

E. g. שַׂלְמָה and שִׂמְלָה *a garment*, &c. (See also the transpositions in Hithpael, § 80.)

* For an account of Paragogic letters, of the class of Quiescents, see § 50. ii.

The Hebrew Lexicon will explain the detail, under particular words. The principle of transposition is not an extensive one in Hebrew, and has been much abused by some Lexicographers. It is important for the student to know, that such a principle, in a moderate extent, does exist. Its origin must be traced to vulgar usage, which makes such transpositions. Thus in Greek, *κρατερος* is changed into *καρτερος; σοριζω*, into *συρισδω*, &c. In English, *cupalo*, a vulgar word for *cupola*, &c.

§ 45.

Consonants which reject Daghesh, i. e. *cannot be doubled.*
[Comp. § 28.]

1. The Gutturals do not admit reduplication, on account of the difficulty in pronouncing them.

2. *Resh* (ר) commonly does not admit it. A few instances are found, however, of *Resh* with *Daghesh*; as כָּרַּת, שָׁרְּךְ, מָרַּת, &c.

3. Letters are not doubled, (i. e. Daghesh'd) at the end of words. (§ 41. 2.)

Except אַתְּ *thou*, a fragment of the old pronoun אַתִּי.

In Hebrew orthography, agreeably to this canon, אַתְּ is written instead of אַתְּ = אַנְתְּ. (Comp. § 41. 2.) So וַיִּצֶר is written instead of וַיִּצְּרֹ, &c. (§ 123. iii. *c*.)

4. After a mixed syllable, the doubling, (Daghesh,) is frequently discontinued; as יִקְחוּ for יִקְּחוּ; הַיִתוֹ for הַיִּתוֹ; orthography admits either form, and both.

5. Regularly, *Daghesh* is omitted in a letter, which is followed by the same; as הַלְלוּ for הַלְּלוּ. The omission of it, in such cases, is merely *orthographic*. It is read, as though it were written. (§ 26. 6. *f*.)

6. *Yodh* and *Vav*, with *Sheva* under them, *generally*,

(not always) reject *Daghesh;* as וַיְּהִי for וַיְהִי; עִוְּרִים for עִוְרִים, &c.

Such cases are merely an orthographic conformity, to the vulgar pronunciation of the words.

NOTE 1. The later Hebrew orthography not unfrequently substitutes a long vowel, instead of *Daghesh* with a short one; as מוֹרִיגִים for מוֹרַגִּים; פִּילֶגֶשׁ for פִּלֶּגֶשׁ; &c. This is very common, in Chaldee, and in Rabbinic Hebrew.

NOTE 2. *Vice versa*; the same orthography writes, sometimes, סִגִּים for סִיגִים; צִצִּים for צִיצִים, &c.

§ 46.

Gutturals.

1. The Gutturals and *Resh*, not admitting reduplication, (§ 45.) the preceding vowel is commonly, (not always,) lengthened, as a compensation for *Daghesh forte* excluded.

E. g. בֵּרֵךְ for בִּרֵּךְ; מֵאֵם for מִאֵּם. But this compensation is often neglected; in particular, before ה and ח, *Pattahh* commonly remains; as אַחִים for אַחִּים, (by the rule above, it would be אָחִים;) יְבַחֵן for יְבַחֵּן, (by common rule, יְבָחֵן,) &c.*

2. Instead of *simple Sheva*, the Gutturals commonly, (not always,) take a *composite Sheva;*

E. g. אֱלֹהִים instead of אֶלְהִים; יַעֲמֹד for יַעְמֹד.

But we have also, יָדַעְתִּי, יַחְבֹּל, &c, i. e. Gutturals with regular punctuation. *Resh* does not require a composite Sheva.

3. The Gutturals and *Resh very generally* take a *Pattahh*, in the syllable where they occur, instead of any other vowel; probably because they are uttered more easily with this vowel;

E. g. Fut. Kal. יִשְׁמַע instead of יִשְׁמֹע
Piel. בִּלַּע — בִּלֵּע &c.

* Pattahh must either be considered as long here, or a Daghesh must be *implied* in the Guttural, though not *written*. Grammarians, in general, affirm the latter; the former seems to be more analogical.

But if the vowel be immutable, in the syllable where they occur, then they take a *Pattahh furtive*, to aid the utterance; as שָׁמוּעַ, &c. (Vide § 27.)

But Resh never takes Pattahh furtive.

§ 47.

Quiescent letters;—laws of quiescence. Comp. § 23.

The fact that these letters quiesce, and in what vowels, has been considered in § 23. The design of this Section is, to show in what position, or *when*, quiescence happens to them; and according to what laws, their consonant power ceases.

They lose this power, after a *homogeneous vowel;*

1. When, analogically, they would stand at the end of a mixed syllable, or have a silent *Sheva*, (expressed or implied,) under them;

E. g. בִּיהוּדָה instead of בִּיְהוּדָה
יִיטַב — יִיְטַב
לֵאמֹר — לֶאֱמֹר or לֵאְמֹר
הוּשַׁב — הֻוְשַׁב

For *Vav* and *Yodh*, this rule is universal; and for *Aleph*, at the *end* of words; but א in the *middle* of words, frequently retains its character as a Guttural, (§ 46. 2): e. g. יֶאֱסֹף; as a Quiscent, it reads thus, יֹאסֵף.

He quiesces only in the final syllable. (§ 23. 2.)

In the cases above, the vowel preceding the Quiescent is *homogeneous:* but if it be *heterogeneous*, the *Ehevi* retain their consonant power; as עַוְלָה, מֵימִינִים, &c. (§ 23. 5.)

The rule already given, shows that the Vowel-letters quiesce, when regularly, (i. e. according to the analogy of other consonants,) *they would have a silent Sheva under them:* But,

2. It is common also, (not universal,) for א, ו, י to qui-

esce, when a *Sheva* would immediately precede them, according to regular analogy. Thus, שֵׂאת instead of שְׂאֵת.

In such cases the preceding Sheva is dropped, and the vowel, belonging to the Quiescent, comes into its place; as

רָאשִׁים	instead of	רְאָשִׁים
רִאשׁוֹן	—	רְאִשׁוֹן
בֵּאר	—	בְּאֵר
פֵּארָה	—	פְּאֵרָה
קָום	—	קְוָם
אֵיבָה	—	אְיֵבָה, &c.

3. *Vav* and *Yodh*, at the end of words, (when a Sheva, or a furtive Vowel precedes them,) uniformly go into quiescence; which is effected in different ways. E. g.

(*a*) By moving the vowel forward; thus,

יְדִי	instead of	יְדְיִ
פְּרִי	—	פְּרְיִ, merely so as to accomodate euphony; or,

(*b*) By supplying a vowel; as

בֹּהוּ	instead of	בֹּהְו or בֹּהֶו
וַיִּשְׁתַּחוּ	—	וַיִּשְׁתַּחְו, the apoc. fut. of יִשְׁתַּחֲוֶה.

NOTE 1. The principle of No. 3, is the same as that of No. 2, only the mode of supplying the requisite vowels is somewhat different.

NOTE 2. The principle in Nos. 2, and 3, *in a few instances*, extends to the removing of a previous syllable; as

מְלָאכָה	instead of	מַלְאָכָה
לִקְרַאת	—	לִקְרְאַת

The cases of quiescence, thus far, are *when Sheva is under a Vowel-letter, or precedes it.* But, besides these two cases, there are some, in which

4*ly*, The Vowel-letters, (א ו י) quiesce, though preceded and followed by a Vowel;

E. g. קוֹם	instead of	קָוֹם	*qa-vom.*
בֵּין	—	בַּיֵן	*ba-yen.*
רֹאשׁ	—	רֹאֶשׁ	*ro-ěsh.*
נִמְצֵאת	—	נִמְצְאֵת	

5. *Peculiarity of Aleph.* In the beginning of a word, when a Sheva *belongs* to it, not unfrequently it takes a long vowel: E. g.

Instead of	(־ֲ)	is put	(־ֵ)	as	אֵרוֹמֵם	for אֲרוֹמֵם
—	(־ֱ)	—	(־ֵ)	-	אֵפֹד	— אֱפֹד
—	(־ֳ)	—	(־ֹ)	-	אֹהָלִים	— אֳהָלִים

This is a Syriasm; as the Syrians always pronounce *Aleph* and *Yodh*, at the beginning of a word, with a Vowel instead of a Sheva, viz. as *e* and *i*.

6. When two Quiescents come together, and the vowel between is moved back, (supra No. 2.) one of them is put *in otio;* (§ 23. 5, note.)

E. g.	צֹאן	instead of	צְאוֹן,	Vav *in otio.*
	מְלֹאות	—	מְלָאוֹת,	Vav *in otio.*
	מוֹאל	—	מֻאָל,	Aleph *in otio.*

7. A Quiescent may become moveable again, if a change of Vowels require it; as, Sing. שׁוֹר, (for שֹׁוֶר) *a beeve;* Plur. שְׁוָרִים.

§ 48.

Quiescents;—laws in regard to the preceding Vowel.

1. Such Vowel is long, or becomes so. (§ 23. 3.)

But Pattahh and Seghol sometimes remain, before a Quiescent letter; as לִקְרַאת for לִקְרָאת; מְלָאכָה for מְלָאֲכָה; but they are long.

2. When *homogeneous,* it remains, being lengthened; as the case requires; e. g. לֵאמֹר instead of לֶאֱמֹר; יֵאצֵל instead of יֶאֱצַל.

But how to determine whether the long vowel should be (־ֵ) or (־ֶ) when Seghol is lengthened; (וֹ) or (וּ) when Qibbuts is lengthened, must be learned from practice only.

NOTE. Verbs *Pe Aleph,* Fut. Kal, are an exception; as יֹאכַל, instead of יֵאכַל or יֶאֱכַל, according to the rule.

3. If the preceding vowel be *heterogeneous*, the case is managed in two ways to make a conformity.

(*a*) The Vowel conforms to the Quiescent;

E. g. הוֹשִׁיב	instead of	הִוְשִׁיב	Vav receiving Hholem or Shureq, §23.
לוֹיָה	—	לְוְיָה	
עוֹלָה	—	עַוְלָה	
גָּלִית	—	גָּלְיָת	: or,

(*b*) The Quiescent conforms to the Vowel; i. e. is changed so as to be homogeneous with it;

E. g. קָאם	instead of	קָוַם	Vav into Aleph.
מֵית	—	מָוֶת	Vav into Yodh.
שָׁלָה	—	שָׁלָו	Vav into He.
יִגְלֶה	—	יִגְלַי	Yodh into He.

The case (*a*) is the more common. In (*b*), the Vowel is retained, because it is essential to the characteristic form of the words.

NOTE. The Vowel-letters, (א ו י), sometimes conform to the *preceding* vowel points, in cases where they are moveable: as, צְבָאִים instead of צְבָיִים, (א for י, because of the preceding *Qamets.*) קִים instead of קְוָם; חִיֵּב instead of חִוֵּב, i. e. *Yodh* is put for *Vav*, because of the preceding *Hhireq*. This is very common in the Arabic.

§ 49.

Quiescents; commutation and omission.

1. As the same vowels are homogeneous to several of the Quiescents, (§ 23. 2,) a variety of orthography has arisen, in regard to the Quiescents, without occasioning, however, any difference in the pronunciation; e. g.

	(אָ)	is put for	(הָ)	as	קָרְחָא	for קָרְחָה
Vice versa,	(הָ)	—	(אָ)	-	מִקְשָׁה	— מִקְשָׁא
	(אֵ)	—	(הֵ)	-	מִקְוֵא	— מִקְוֵה
	(אָ)	—	(הָ)	-	יְשֵׁנָא	— יְשֵׁנָה

Vice versa,	(ֶה)	is put for	(ֶא)	as	פֶּרֶה	for	פֶּרֶא
	(ֵי)	—	(ֵא)	-	רֵים	—	רֵאם
	(ִי)	—	(ִא)	-	רִישׁוֹן	—	רִאשׁוֹן
	(אֹ)	—	(הֹ)	-	פֹּא	—	פֹּה
	(וֹ)	—	(אֹ)	-	רוֹשׁ	—	רֹאשׁ
Vice versa,	(וֹ)	—	(הֹ)	-	עָשׂוֹ	—	עָשֹׂה

2. The Quiescents are often wholly omitted, the pronunciation remaining the same. (See § 24.)

3. *Daghesh euphonic* sometimes occasions the omission of a Quiescent; as מַה־זֶּה *măz-ze* is written also מַזֶּה.

On the exchange of the Quiescents for each other, when *consonants*, see § 39. 2. *c.*

§ 50.

Quiescents; Apocope and Paragoge.

I. *Apocope.* In the Fut. of Verbs *Lamedh He*, and in the Imper., when apocopated, ֶה and ֵה fall away; as Fut. יִגְלֶה, apocopated יִגְל or יִגֶל, (§ 123. I. *d.*) Imper. גְּלֵה, fem. גְּלִי, &c.

It is the same, in nouns derived from these Verbs, when they receive increase. (§ 137. Par. ix.) Compare § 42. 3. *c.*

II. *Paragoge.*

1. Paragogic letters either serve to *lengthen out the word*, or are merely *orthographic.*

2. *Orthographic* is *Aleph*, after ִי, וּ and וֹ;

E. g. נָקִיא the same as נָקִי; רִבּוֹא the same as רִבּוֹ; לוּא the same as לוּ. The Arabians always write an orthographic *Aleph*, after a *Vav* quiescent at the end of a word.

3. Several Paragogics serve to lengthen out words; viz,

(*a*) ־ֵה; as הֵן, parag. הִנֵּה; אֲרִי, parag. אֲרִיֵה.

(*b*) ־ָה; as אֵל, — אֱלֹהַּ; אֵשׁ, — אִשָּׁה.

(*c*) ו without accent; as ־ָם; parag. ־ָמוֹ.

חַיַּת; — חַיְתוֹ.

(*d*) ־ָה, without accent; as in Nouns, § 62. 2. *h*; and in Verbs, § 62. 2. *i*.

(*e*) ־ִי, which takes the accent; as מֵקִים; parag. מְקִימִי.

מַשְׁפִּיל; — מַשְׁפִּילִי, &c.

A paragogic letter is most frequently added to the *Construct State*, (§ 135.) It also appears, often, in compound words, i. e. proper names; as גַּבְרִיאֵל, i. e. גֶּבֶר־אֵל *man of God*, the first noun here being in the Construct state.

§ 51.

Vowels immutable.

The changes of the Hebrew vowels, which are numerous, are fundamentally connected with the whole grammatical construction of the language, and result from the lengthening and shortening of words; the position of the tone-syllable, the relation of nouns to each other, euphony, and dialect. If the student has become well acquainted with the theory of the vowels, as exhibited in §§ 20, 21, he may, without much difficulty, enter upon this subject, so perplexing and confused in most of the older Hebrew grammars.

The first step is to see what Vowels are incapable of change, in every condition; which narrows the field of inquiry. The *immutable* vowels, then, are,

1. The long vowels, which are followed by their homogeneous Vowel-letter; either,

I. *Expressed;*	רָאשִׁים	constr. state	רָאשֵׁי	immut.	(ָ)
	הֵיכָל	—	הֵיכַל	—	(..)
	פְּקִידִים	—	פְּקִידֵי	—	(-̣)
	קוֹל	with Suffix	קוֹלוֹ	—	(וֹ)
	אָסוּר	Plural	אֲסוּרִים	—	(וּ) or,
II. *Implied;*	רָשִׁים	constr. state	רָשֵׁי	—	(ָ)
	הֵכָל	—	הֵכַל	—	(..) &c.

The simple point which determines the immutability of the vowel, is, that the Quiescents *really belong to the syllable.* Whether they are written, or not, is of no importance in regard to the vowels. (See § 23. 3.) There are many words, where orthography never writes the *Quiescents*, which still *essentially* belong to them; as כְּתָב = כְּתָאב; כְּאֵב = כְּאֵיב, &c. A good Lexicon gives the necessary information. (See note 1, below.)

2. Short vowels, followed by *Daghesh forte;* as גַּנָּב, גִּבּוֹר, &c.

Or in a mixed syllable; as מַלְכוּת, אֶבְיוֹן, קָרְבָּן, &c.

3. Vowels, which stand as a compensation for *Daghesh forte* omitted; (§ 46. 1.) as חָרָשׁ for חַרָּשׁ or חַרְאָשׁ; אֶחִים for אַחִּים, &c.

Euphony sometimes changes Qamets and Pattahh into Seghol, in these cases. (Vide § 60.)

Note 1. An exception of No. 1. is, when Qamets is *accidentally* connected with an *Aleph*, in the course of conjugation, declension, &c. In such cases, the Vowel is not commonly immutable; as מָצָא, fem. מְצָאָה; קָרָא, with suffix קְרָאִי. But, in conformity to the general principle, we have מִקְרָאֵי, i. e. Qamets is retained, unchanged.

Note 2. In Hebrew, (-̣) is rather shorter than (..); and (וּ) than (וֹ). An exchange of these vowels for each other, is, in a few cases, admitted, where the larger vowel gives place to a somewhat shorter tone: as,

Niphal.	נָקוֹם	second pers.	נְקוּמוֹתָ
Inf. abs.	מוֹת	constr.	מוּת
	פְּלֵיטִים	regim.	פְּלֵיטֵי

§ 52.

Vowels mutable.

The mutable vowels, then, to which all the changes are confined, are,

1. Long vowels, capable of being contracted or shortened, *when they are pure*, i. e. (ָ) (ֵ) (ֹ).

NOTE. A *pure vowel* is one in which no consonant sound mixes; i. e. one which has no *essential Quiescent* after it, nor is compensative for *Daghesh forte* omitted. Compare § 51. 1. 3. A *pure syllable* is not to be confounded with a *pure vowel*. (Pag. 43. †.)

2. Short Vowels, capable of being lengthened, are *Pattahh*, *Seghol*, *short Hhireq*, *Qamets Hhateph*, and *Qibbuts*; i. e. when they are properly short vowels. (§ 21.)

NOTE. When any of the Vowels in No. 2. stand in the place of long Vowels, they are mutable in the same manner as the long ones for which they stand would be.

§ 53.

Vowels : general laws of mutation.

1. The exchange of the Vowels for each other, is limited, (almost exclusively, but see § 60.) to the boundaries of the respective classes to which they belong. (See § 21.)

2. The changes, (almost without exception, but see § 140. note 3. *a.*) respect the Vowels in the last and penult syllables of words, as they exist in the ground-form.*

3. All the vowels, long and short, that are mutable, are also capable of being dropped, when the construction of syllables, to constitute particular forms, requires it.

* The ground-form of words is that, on which the other or derived forms are built. In regard to the oblique cases of a noun Sing. and the Nom. plural, the ground-form is the Nom. sing.—in regard to the oblique cases of the plural, it is the Nom. plur.; in the Praeter. of Verbs, it is the 3d pers. sing. &c.

Thus יִלְמְדוּ , תִּלְמְדִי, the *Hholem* belonging to the מ in the ground-form is dropped, because of the accession in the derived form. *Sheva*, expressed or implied, always comes, of course, (§ 26. 2.) into the place of a vowel that is dropped.

§ 54.

Long Vowels shortened.

This happens only in mixed syllables, when the accent is removed.* As long vowels can stand in mixed syllables, only when they have the accent; so, that accent being removed, it is evident the long vowels must be shortened, when the syllable continues to be a mixed one. The accent or tone, in such cases is removed,

1. *Forward*, i. e. towards the left;

(*a*) When the word receives any accession, *beginning with a consonant;* as דִּבְרְכֶם, ground-form דָּבָר. Here the (ָ) in בָר goes into Pattahh, and the first Qamets falls away. (See § 53.) So, יֶדְכֶם, ground-form יָד, (but sometimes as יָדְךָ;) יֶשְׁכֶם from יֵשׁ, (sometimes as בִּנְךָ from בֵּן;) יִקְטָלְךָ yĭq-tŏl-kha from יִקְטֹל, (rarely as גְּדָלוֹ from גֹּדֶל.)

(*b*) When a long tone-syllable precedes Maqqeph; as כָּל־אֲשֶׁר kŏl, from כֹּל. (Comp. § 32.)

(*c*) As a general rule, a noun in regimen, i. e. before another noun in the Genitive, (§ 135.) *shortens* its long vowel, which is in a mixed, final syllable; as דָּבָר *word*, but דְּבַר יְהוָֹה *the word of Jehovah.* (Vid. § 137.)

For the ground of this, see § 135. The tonic accent, indeed, is written over such contracted nouns, when in regimen; but this only

* To shorten a vowel, is different from dropping it. Thus, in דְּבַר, from דָּבָר the first vowel is *dropped*, the second *shortened.*

shows, that the primary design of the accents is not to mark the tone-syllable. At least, analogical reasoning, in respect to the shortening of the vowel, in the case before us, would lead us to believe, that two nouns in regimen, are, in Hebrew, treated as a composite noun, and so the real tone is removed to the ultimate or penult syllable of the compound word, (Comp. § 32 ;) for the same change generally takes place in the mixed long syllable, of the noun in regimen, as takes place, in other cases, from removing the accent or tone.

2. *Backwards*, i. e. towards the right; as וַיֵּלֶךְ, ground-form יֵלֵךְ. וַיָּקָם văy-ya-qŏm, ground-form יָקֹם ya-qom. בְּקַשְׁתְּכֶם instead of בְּקַשְׁתָּם.

In all these cases, viz. under Nos. 1, and 2,

Qamets goes into *Pattahh.*
Tseri — *Seghol*, (rarely, short Hhireq.)
Hholem — *Qamets Hhateph*, (rarely, Qibbuts.)

Compare the examples above.

3. But when a long tone-syllable receives an accession at the end, becomes short, and receives a Daghesh forte in its final letter, then

Qamets goes into *Pattahh.*
Tseri — short *Hhireq.*
Hholem — *Qibbuts*, (rarely, *Qamets Hhateph.*)

E. g. עָם, עַמִּים; אֵם, אִמִּי; חֹק, חֻקָּה; עֹז, עֻזִּי, ŏzzi.

Note. If the tone remains, the vowel is not shortened, as שִׂמְחָה, הָלְכָה, &c.

§ 55.

Short Vowels lengthened.

1. When a *mixed* syllable with a short vowel is changed into a pure one; e. g. קְטָלָהוּ *he killed him*, ground-form קָטַל; חַבָּה, ground-form חַב; שָׁדַיִם, ground-form שַׁד. So יָרֵב for יָרֶב; וַתֵּרָא for וַתֵּרֶא.

NOTE. This case, so far as accession of syllables constitutes it, is exactly the reverse of the last Section, No. 1. *a*; the accession here beginning with a *vowel*, & so requiring the last letter of the ground-form to be united with that vowel, and thus taking it away from the previously mixed syllable.

2. When Daghesh forte is omitted, where analogy requires it, i. e. in a Guttural, or at the end of a word; as בָּרֵךְ instead of בַּרֵּךְ; בֵּרֵךְ for בִּרֵּךְ; בֹּרַךְ for בֻּרַּךְ, (the short vowel sometimes remains here;) יְגָל for יְגַלּ = יְגַלֶּה; אֵם for אִמּ = אִמְמְ, &c.

Pattahh, however, *frequently* remains before ה and ח; as יְבַחֵן, (See § 46. 1.) But it is probably long. (§ 23.)

3. By the concurrence of a homogeneous, quiescent letter; as מָצָא, instead of מָצְאָ.

4. In general, (there are some exceptions,) when a *Pause-accent** falls on a short vowel; as מָ֑יִם instead of מַיִם.

But in the fut. Niphal and Hiphal, and occasionally of other Conjugations, the Pause-accent falling on the final Tseri, commonly shortens it into Pattahh. (§ 97. 2.—99. i. *e*.)

5. When vowels are contracted; as לֵאמֹר for לֶאֱמֹר.

Peculiarities.

(*a*) Some words, (very few,) prolong their vowel when they take the article; as עַם, הָעָם; הַר, הָהָר.

(*b*) *Seghol* at the end of words, when these words are placed in regimen, goes into *Tseri*; as רֵעֶה, in regimen רֵעֵה.

§ 56.

Vowels dropped.

1. When from any cause, (regimen, Maqqeph, or accession,) the accent is moved forward from the syllable, which had it in the *ground-form*, an omission of *mutable* vowels takes place, to correspond with it. This omission is regulated by the following principles; viz.

* *Occasionally*, other Accents produce the same effect.

(*a*) When the tone is moved forward only one syllable, the penultimate vowel falls away, if mutable; as דָּבָר, דְּבָרִי; עֵנָב, עֲנָבִי.

But when the tone remains on the original syllable, where it was in the ground-form, the first vowel remains unchanged; as יָשׁוּבוּ, ground-form יָשׁוּב.

NOTE. The above rule applies principally to nouns and adjectives; only in a few cases to verbs, in which the Suffix begins with a consonant, and has the accent; as לְמַדְתֶּם, ground-form לָמַד. But,

(*b*) In Verbs and Participles, the *second vowel* falls away, (if mutable,) when the tone is removed one place forward by a Suffix beginning with a vowel, and the *first* vowel of the Verb remains; as לָמְדָה, ground-form לָמַד; תִּלְמְדִי, ground-form יִלְמֹד; לֹמְדִים, ground-form לֹמֵד; מְלַמְּדִים, מְלַמֵּד.

So Nouns, of the same form as the present Participle, follow the same rule; as אוֹיֵב *an enemy*, plur. אוֹיְבִים.

(*c*) When the tone goes forward *two places*, both the vowels of the ground-form, (if mutable,) are dropped; as דָּבָר, דִּבְרֵיכֶם, זָקֵן, זִקְנֵיהֶם.

But here the *suffix* must begin with a vowel; or the word must be plural, and in regimen.

For the manner in which those vowels that fall away are supplied, see § 59, on the rise of new vowels.

§ 57.

Transposition of Vowels.

1. This happens mostly in Verbs, with suffix Pronouns, *which suffixes have not the accent;* as עֲזָבוּנִי, ground-form עָזְבוּ.

2. In Verbs *Lamedh Guttural*, there is a new Vowel inserted, instead of a transposition; as יִמְצָאֻנְנִי, ground-form יִמְצְאוּ; שְׁמָעוּנִי ground-form שְׁמְעוּ.

The above cases, however, may be solved by another principle, viz, the original vowel, in the final syllable of the Root, is restored, and prolonged if it be a Pattahh.

3. Segholate Nouns, in the plural, imitate the transposition in Verbs. So מֶלֶךְ, (original form מַלְךְ, or מֶלְךְ,) plur. מְלָכִים.

We sometimes find transposition for mere euphony's sake; as יַחְנְךָ for יְחָנְךָ; הֳשַׁמָּה for הַשְׁמָּה.

§ 58.

Vowels: change of Class in Commutation.

1. This is very unfrequent, and but few instances can be found; as מַד, plur. מִדִּים; מוֹרַג, plur. מוֹרִגִּים.

In such cases, is it not probable, that the ground-form of the plural was different from the present singular? e. g. מַד, מוֹרַג, &c.

2. The form (◌ֱ) at the beginning of words and in the ground-form, is exchanged, in case of accession, i. e. moving forward the accent, for (◌ֲ) as shorter. E. g. נֶעְלָם, plur. נַעֲלָמִים; יֶאֱסֹר, יַאַסְרֵנִי; הֶעֱבַרְתִּי, וְהַעֲבַרְתִּי.

§ 59.

Rise of new Vowels.

1. It has been already observed, that when a Vowel falls away, a *Sheva*, of course, comes in its place; a *composite one*, if the letter be a *Guttural*, otherwise a *simple* one. But where *two vowels* fall away, (§ 56. *c.*) and leave the word in such a state, that three consonants must come

before a vowel; a new vowel arises, in order to avoid the impossible syllable, which these would make. (§ 26. 1.) This new vowel is *Hhireq breve;* but under Gutturals, *Pattahh.* Thus דָּבָר in plur. reg. is דִּבְרֵי, for דְּבְרֵי, both of the vowels having fallen out. So אַנְשֵׁי instead of אְנְשֵׁי, from אֲנָשִׁים.

Note. In a few cases the *supplied* vowel is *Pattahh*, though the letter be not a Guttural; e.g. כַּנְפֵי instead of כְּנְפֵי, ground-form כְּנָפַיִם *two wings.*

2. If two letters come before a vowel, both having a *Sheva*, and the latter is a *Guttural* requiring a *composite Sheva*, it requires the short vowel to precede it, which is contained in the composite Sheva: thus עֲבֹד, לַעֲבֹד instead of לְעֲבֹד, (regularly לִעְבֹד;) לֶאֱכֹל for לְאֱכֹל; בָּחֳלִי for בְּחֳלִי.

The rule may be otherwise expressed: viz, *If, of two Shevas before a vowel, the second be composite, the first is changed into the short vowel of that composite Sheva.*

The old Grammarians expressed it still differently. "*A Guttural points itself, and the preceding letter,*" i. e. the vowel of the first letter, must be homogeneous with the Sheva of the second.

Thus, in the future tenses of Verbs *Pe Guttural*, we have a departure from the punctuation which is common where there is no Guttural: e. g. יַעֲמֹד instead of יִעְמֹד; יַעֲשֶׂה instead of יִעְשֶׂה.

In all these cases, the Guttural is thrown into the succeeding syllable, instead of remaining in the preceding one, as in the regular punctuation: e. g. יִלְמֹד *yil-modh;* but יַעֲמֹד *yă-ʿamodh;* נֶהְפַּךְ *nĕh-păkh,* regular, but נֶהֱפַּךְ *nĕ-hĕphăkh,* with composite Sheva.

3. If, in the middle of a word, *two Shevas* occur, the first of which is a composite one, this composite one falls away, and the short vowel in it remains in its place.

Thus נֶהֶפְכָה instead of נֶהְפְּכָה

פָּעָלְךָ — פָּעְלְךָ

יַעַמְדוּ — יַעְמְדוּ (Comp. No. 1. 2.)

4. It is contrary to the genius of the Hebrew language, to admit two consonants after a vowel, in any syllable, except at the end of a word; and there, very rarely indeed; as לָמַדְתְּ, 2d pers. sing. fem. of Kal. Praet.; also in נֵרְדְּ, and a very few nouns.

To avoid the concurrence of two consonants, in this way, the Hebrews, for the most part, supplied a vowel under the *penultimate one*, which does not belong to the essential form of the word, but is a mere expedient, for the sake of euphony. The vowel, thus supplied, is commonly Seghol (ֶ). Under penultimate Gutturals, (ַ). Under Yodh final, *short Hhireq*, (ִ).

These *furtive* vowels are used,

(*a*) In the apocopated Fut. and Imper. of verbs *Lamedh He*; as

Fut.	יִגְלֶה	apocopated	יִגְל	for which	יִגֶל	is used.
Fut. Hiph.	יַגְלֶה	—	יַגְל	—	יֶגֶל	—
Imp. Hiph.	הַרְבֵּה	—	הַרְבְּ	—	הֶרֶב	—
	הַעֲלֵה	—	הַעֲל	—	הַעַל	—

(Vide § 123.)

(*b*) In all Segholated Nouns, viz. all those which end in Seghol, Pattahh, or short Hhireq; as

מֶלֶךְ instead of מַלְךְ or מַלְכּ orig. form.

סֵפֶר — סִפְר

נַעַר — נַעְר

בַּיִת — בַּיְת

Fem. Nouns and Part. לוֹמֶדֶת — לוֹמֶדְת

(*c*) In 2d pers. fem. of Verbs *Lamedh Guttural*; as שָׁמַעַתְּ for שָׁמַעְתְּ.

NOTE. In Arabic, nouns of the class (*b*) have no furtive vowel written. They write מַלְךְ *a king*; but pronounce, according to the Hebrew, with a furtive *Seghol*.

§ 60.

Vowels: changes from Euphony.

1. A Guttural with Qamets, seldom admits the *A* sound before it, i. e. either *Pattahh* or *Qamets;* but substitutes the kindred vowel, *Seghol.*

E. g.	הֶהָרִים	instead of	הָהָרִים
	אֶחָיו	—	אָחָיו
	פֶּחָה	—	פַּחָה
	מֶה־אָלְכִי	—	מָה־אָלְכִי

But sometimes Qamets remains; as הָאָרֶץ, הָהָר, &c.

NOTE 1. The second Qamets sometimes, (very seldom,) goes into Seghol, instead of the first; as וָעֶר instead of וֶעָר, for וָעָר.

NOTE 2. Seghol sometimes, (very rarely,) stands for Qamets, when a Guttural does not follow; as בֶּנְיךָ instead of בָּנֶיךָ.

NOTE 3. So before Hhateph Qamets, (very seldom,); as הֶחֳדָשִׁים instead of הָחֳדָשִׁים.

2. *Pattahh* in a mixed syllable, in the middle or end of a word, not unfrequently is changed into *Seghol;* and *vice versa.* So,

	יֶדְכֶם	instead of	יַדְכֶם	
	אֲכֶלְךָ	—	אֲכַלְךָ	
Vice versa (§ 142. 2.)	זְקַן	—	זְקֶן	Constr. state of זָקֵן.

3. The furtive Seghol, (§ 59. 4.) at the end of words, sometimes changes the preceding vowels Qamets, Pattahh, or Tseri, of the original forms, into Seghol. Thus, מֶלֶךְ instead of מַלְךְ; חוֹתֶמֶת for חוֹתַמְת; Fut. Hiph. יַגְלֶה, apoc. וַיֶּגֶל, but also וַיַּגֵל. But in Gutturals, it is changed into Pattahh; as מוֹדַע, Seghol-form מוֹדַעַת, (§ 59. 4.); ground-form קוֹטֵל, fem. קוֹטֶלֶת instead of קוֹטֵלְת.

4. The Segholate forms are sometimes contracted, and the vowel thrown upon the penult letter of them; as שְׂאֵת instead of שְׂאֶת; מְצֵאת instead of מְצֹאת.

5. In a similar way, are sometimes contracted composite Shevas, with their preceding vowel; when they assume a Segholate form, in the course of inflection;

E. g. תֶּאֱהָבוּ instead of תֶּאֱהָבוּ, which stands for תֶּאֱהָבוּ
תַּאַכְלֵהוּ — תַּאַכְלֵהוּ — תַּאַכְלֵהוּ

6. On the other hand, long vowels, *sometimes*, are put for the short ones, which usually precede the composite Shevas;

E. g. תֵּהָלֵךְ for תֶּהֱלַךְ
הֶעָלָה — הֶעֱלָה
עָלָה — הֶעֱלָה

Vice versa,—also; short for long; as

אַחֲרֵי for אַחֲרֵי
יַחְמוּ — יֵחָמוּ

NOTE. But the cases 4, 5, 6, are quite unfrequent, and exceptions to the general rule. No. 4. is a Syriasm.

§ 61.

Punctuation of the Article, of Prefix Conjunctions, Prepositions, and HE *interrogative.*

I. *Of the Article,* הַ or הַל.

1. The appropriate punctuation of the Article is *Pattahh* followed by *Daghesh forte;* as in הַנָּחָשׁ: i. e. when the Hebrew article הַל, (Arab. אַל,) is prefixed to a noun, the Lamedh assimilates itself to the first letter of the noun, and is expressed by a Daghesh forte. (Vide § 41. 1. *b.*)

2. The Daghesh not being admissible in Gutturals, the article before them, *commonly*, (not always,) lengthens its vowel into Qamets; e. g. הָאִישׁ *the man;* הָעַיִן *the eye;* הָרֹאשׁ *the head.* (§ 46. 1.)

But before ה and ח, the Pattahh of the Article, *very generally*, (not always,) remains unchanged; as הַחֹשֶׁךְ *the darkness;* הַהֹלֵךְ *who walks.* (§ 46. 1.) But Pattahh in such cases is long.

3. But if the Guttural have a *Qamets* under it, the Article, *commonly*, (not always,) takes *Seghol* instead of Qamets; e. g. הֶהָרִים *the mountains;* הֶעָנָן *the cloud.* (§ 60. 1.)

But we have, also, הָאָרֶץ, הָעָם, הָאָב, הָאָדָם, הָהָר, &c. agreeably to the common rule in No. 2.

4. The Daghesh, *commonly*, (not always,) is omitted, before a word beginning with Mem or Yodh, having a simple Sheva; as הַמְכַסֶּה *the covering*, instead of הַמְּכַסֶּה; הַיְאֹר *the river*, instead of הַיְּאֹר.

5. In a few instances, before *Hhateph Qamets*, the Article takes Seghol; as הֶחֳדָשִׁים *the months;* הֶחֳרָבוֹת *the waste places.*

6. When בְּ, כְּ, לְ (Prepositions) are prefixed to a noun, which has the Article, the Article *generally*, (not always,) falls away, but its vowel and Daghesh are attached to the Prepositions; e. g. בַּשָּׁמַיִם for בְּהַשָּׁמַיִם; כָּעָם for כְּהָעָם; לֶהָרִים for לְהֶהָרִים.

The cases, where the Article and Preposition are both retained, are somewhat numerous, specially in respect to בְּ; as בְּהַיּוֹם, לְהָעָם, בְּהַדֶּרֶךְ, &c, the article being retained.

II. *Conjunction* וְ.

1. The original and appropriate point is Sheva (וְ): but,

2. Before words having simple Sheva under the first letter *Vav* takes *Shureq;* as וּלְכֹל.

But when a word begins with יְ, הְ, or חְ, i. e. these letters with simple Sheva under them, *Vav* may take *Hhireq*; as וִיהִי, וִירַעֲשׁוּ, וִידֵי, וִימֵי; וִהְיִיתֶם, וִחְיוּ. Gen. xlii. 18. Sometimes Seghol; as וֶהְיֵה. Gen. xii. 2.

3. In like manner, before its cognate letters, i. e. the

Labials, ב, מ, פ, *Vav* Conj. *commonly*, (not always,) takes *Shureq;* e. g. וּמֶלֶךְ, וּבַיִת, וּפַרְעֹה. (Vid. No. 4. infra.)

4. Before a tone-syllable, *Vav frequently*, (not always,) takes *Qamets ;* even in cases like No. 3 ; e. g.

(*a*) When the word with which it is joined, has a *Distinctive* Accent ; as וָמֵתוּ Gen. xxxiii. 13. A word with a *Conjunctive* accent, does not admit *Vav* with *Qamets.*

(*b*) Specially, (but not uniformly,) when words are closely connected, in a kind of couplet, or triplet ; דּוֹר וָדוֹר *generation and generation ;* טוֹב וָרָע *good and evil ;* יוֹם וָלַיְלָה *day and night ;* פַּחַד וָפַחַת וָפָח *fear and a pit and a snare ;* Is. xxiv. 17.

But here the regular punctuation is sometimes found also ; as אִישׁ וְאִישׁ Ps. lxxxvii. 5. זְנוּת וְיַיִן וְתִירוֹשׁ *fornication, and wine, and new wine,* Hos. iv. 11. Ecc. ii. 26.

5. Before a Guttural-letter with a composite Sheva, *Vav* takes the corresponding short vowel ; as וֶהְיֵה, וַעֲבֹד.

But if letters, *not* Gutturals, have a composite Sheva, *Vav* before them takes *Shureq ;* as וּזֲהַב, וּצֳעָקִי.

NOTE 1. In words beginning with א, the contraction which this letter admits, occasions, in some cases, an anomalous punctuation under *Vav* prefixed ; as וֵאלֹהִים instead of וֶאֱלֹהִים ; וַאדֹנָי instead of וַאֲדֹנָי.

NOTE 2. For the punctuation of Vav conversive, see § 93.

III. *Prepositions* בְּ, כְּ, לְ.

1. The common point is a simple Sheva. But,

2. Before composite Shevas, they assume the corresponding short vowel ; as בַּחֲרוֹן, &c.

3. Before the Article, they commonly remove it, and take its punctuation. (See I. 6. supra.) In the same manner, they sometimes remove the ה of the Inf. of Niphal and Hiphil. (§ 88. 3.)

4. Before a tone-syllable, they take Qamets : viz,

(*a*) Before Infinitives, monosyllabic or penacuted; as לָמוּת, לָגֶשֶׁת; but not when they are in regimen; as בְּגֶשֶׁת־.

(*b*) Before monosyllabic or penacuted Pronouns, and Suffixes. (§ 70.)

(*c*) Before the tone syllables of nouns, at the end of a proposition, when they have a *Distinctive* Accent; e. g. Gen. i. 6, בֵּין מַיִם לָמָיִם. Comp. Deut. xvii. 8.

(*d*) But Prepositions before monosyllabic, and penacuted dissyllabic nouns, in other cases, exhibit the punctuation of Nos. 1 and 2, as a general fact. But לָנֶצַח takes (ָ), yet not before the Genitive.

IV. *Preposition* מִן.

1. The ן here is commonly assimilated; so that the usual punctuation is *Hhireq breve* and Daghesh; as מִמֶּלֶךְ instead of מִן־מֶלֶךְ.

2. Before the Gutturals and Resh, the vowel under the מ is commonly prolonged; as מֵרֹב, מֵעֵפֶר. (§ 46. 1.)

3. Sometimes the Daghesh is omitted, and the Hhireq still retained; e. g. מִבְצִיר, מִרְדֹף, מִהְיוֹת, מִקְצֵה, מִלְאֹם.

4. Before Yodh with Sheva, Hhireq remains, but is prolonged: e. g. מֵימֵי, מֵיגוֹן.

Mem is found with *Pattahh*; 1 Chron. xv. 13. לְמַבָּרִאשֹׁנָה.

V. הֲ *Interrogative.*

1. Commonly it has (ֲ), as הֲמִן הָעֵץ, *an de arbore?*

2. Before Gutturals, Pattahh; as הַאֵלֵךְ, *shall I go?* Seldom Qamets.

3. But before a Guttural with Qamets, it has Seghol; as הֶחָכָם, *is he wise?*

4. Before Sheva simple, it takes Pattahh; as הַכְזוֹנָה.

5. Not unfrequently it takes *Daghesh euphonic* after it, and thus imitates the Article, from which it can be distin-

guished, only by the sense of the passage, or by its standing *before the prefixes of nouns, &c, and not next to the noun itself*, as the Article does.

Thus Gen. xvii. 17, הַלְּבֶן, xviii. 21; xxxvii. 32; Num. xiii. 19, 20, &c.

§ 62.

Accentuation of words.

I. *General Rule.*

1. The general law of the Hebrew language is, that *the accent is on the last syllable.**

To this, there are a great many exceptions; but still, not sufficient to render the expression of a general rule improper. In Syriac and Arabic, the tone-syllable, as a general rule, is the *penult*. But in Hebrew, this mode of accentuation is regarded as an exception to predominant usage.

Note. In Hebrew, a word *acuted*, i. e. which has the tone on the last syllable, is called מִלְּרַע *Milra*, (*from below*,) = ὀξύτονον; and a word penacuted is called מִלְּעֵיל *Milel*, (*from above*,) i. e. with the tone on the penult syllable. It is often convenient to use these technical terms; and the student should therefore understand them.

II. *Exceptions to the general Rule.*

2. *Milel*, or penacuted, are several classes of words, viz,

(*a*) All Segholate forms, having a furtive vowel in their final syllable.

This vowel is, almost without exception, *Seghol*, *Pattahh*, or *Hhireq breve*. In a few cases Shureq appears to be furtive; as in תֹּהוּ, בֹּהוּ, which stand for תֹּהֶו and בֹּהֶו. (§ 47. 3. *b*.) In proper names, ending with יָהוּ, the *penult* syllable is accented, as מִיכָיְהוּ; also in וַיִּשְׁתַּחוּ, as the וּ is furtive. (§ 47. 3. *b*.)

(*b*) In the same manner, Duals are penacuted; as רַגְלַיִם; and Plurals of the same form, as שָׁמַיִם, מַיִם; i. e. these have *Hhireq breve* in the final syllable.

* Words accented on the ult. are not marked here with the accent, except for special purposes.

(*c*) Apocopated Futures, in Verbs ל״ה, which take a furtive vowel, are penacuted; as יִגֶל. (§ 123.)

(*d*) All the forms of *regular* Verbs, which receive Afformatives *beginning with a Consonant;* excepting those with תֶם and תֶן. (See Parad. § 127.)

(*e*) In Hiphil of regular Verbs, all the persons are penacuted, which have *Yodh* characteristic between the two last radicals. The other persons follow the rule in (*d*).

(*f*) In Verbs ע״ע, in Kal, Niphal, Hiphil, and Hophal, the tone rests on the penult, in all the persons, which have *formative Affixes* beginning with a vowel; i. e. in all the persons, where ה ָ, ו, or י ִ is added to the Root.

But sometimes the accent is *Milra;* as רַבּוּ, Imp. רֹנִּי. Such exceptions are limited chiefly to Kal.

In all the persons, whose formative Affixes begin with a consonant, (excepting the Aff. תֶם and תֶן,) the tone rests on the epenthetic וֹ or י ֵ, (§ 115. 3.) which is inserted between the Verb and the Afformative.

To this rule, there are a few exceptions; as גַלּוֹתִי, &c, accented on the ultimate.

Poel, Poal, and Hithpoel are *regularly* accented, i. e. as the corresponding Conjugations, in a regular verb, are accented.

(*g*) In Verbs ע״ו, the tone in Kal, Niphal, and Hiphil, rests on the penult, in those persons which have *formative Affixes* beginning with a vowel, i. e. with ה ָ, ו or י ִ.

In a few cases, the accent here is on the last syllable; as שָׁבוּ, Imp. שׁוּבִי. This is very rare, except in Kal. (Comp. under *f*.)

Those persons, which have *epenthetic* וֹ or י ֵ, (§ 117. 6.) before Afformatives beginning with a Consonant, (excepting the Aff. תֶם and תֶן,) are accented on the epenthetic syllable, i. e. the penult.

All the other parts of Verbs *Ayin Vav*, are regularly accented; i. e. Hophal, Pilel, Pulal, Hithpalel, and those persons in Kal, which have Afformatives beginning with consonants, that are not preceded by the epenthetic syllable; as קַמְתָּ, &c; also the Participles in the Fem. and Plural.

(*h*) Nouns, Pronouns, Participles, and Adverbs, which take ה ָ or ה ֶ *paragogic*, or *local*, are penacuted; as שָׁמָּה, הֵמָּה, יָמָּה.

A few words of these classes are *Milra*, with ה paragogic; and *Yodh* paragogic always draws down the accent upon it.

(*i*) Verbs, which take ה ָ paragogic, are accented in the same manner, as when they take the Afformatives ה ָ, ו, and י ִ, i. e. on the ultimate, in all cases, except those noted in *e*, *f*, and *g* above. E. g. *Milra* זַמְּרָה for זַמֵּר, Piel of זָמַר; דְּעָה for דַּע, Imp. of יָדַע. *Milel* אָסֹבָּה for אָסֹב, 1st pers. fut. of סָבַב; נֵרֹמָּה for נֵרֹם, from רָמַם; נָקוּמָה for נָקוּם, from קוּם.

NOTE. ה ָ paragogic is scarcely ever added to any persons, but those which end with a radical of the Verb; and here the same laws of accentuation operate, as in adding ה ָ Afformative.

(*j*) Verbs, Nouns, &c, are *Milel* with the following Suffixes; viz, ־נִי, ־נִי, ־נִי, ־הוּ, ־הוּ, ־הוּ, ־הָ, ־הָ, ־נוּ, ־נוּ, ־נוּ, ־מוֹ, and some others. Vid. § 68. 2. § 69. 2. 6, where the penacuted Suffixes are marked.

Also with ־ךָ, ־כֶם, ־כֶן, shortened from ־ךָ, ־כֶם, and ־כֶן, which latter Suffixes are *Milra*. (Vid. ut supra.)

The Suffix ךָ is *Milra*, with Sheva before it, as דְּבָרְךָ; but *Milel* with a vowel preceding, as אָבִיךָ.

Epenthetic *Nun*, inserted between a Verb and its Suffixes, always takes the tone, and of course makes the word *Milel*; as יְסַּרַנִּי *he chastised me;* קָחֶנָּה *take it.*

(*k*) Milel are many words, with a Pause accent; as these accents can stand, (even in case they alter the regular tone-syllable, as they often do,) upon the *penult* as well as the *ultimate* syllable; as נָתָ֫נוּ, penacuted, (the regular accent would be on the ultimate;) וַיָּמֹ֫ת *Milra*, (the usual accent would be *Milel*.)

III. *Shifting of the Accent.*

3. The place of the tone-syllable of a simple word, in itself considered, (viz. without Prefixes, or Suffixes, and independently of Pause-accent, or of preceding or following words,) is often shifted by Prefixes, and Suffixes, or by relation to Pause-accent, or by preceding or following words. Of this nature are

(*a*) More or less of the cases, stated in No. 2. *h*, *i*, *j*, *k*.

(*b*) Nun Paragogic, (added to any persons of Verbs ending with וּ or ־ִי) always draws down the accent upon the ultimate syllable.

Consequently, in cases 2. *e*, *f*, and *g*, it changes the tone from the penult to the ultimate.

Besides the changes, which this shifting of the tone may occasion, in the *Praeformatives* that have a long vowel, (as תְּמוּתוּן instead of תָּמֻ֫תוּ,) the Nun paragogic *sometimes*, but not generally, lengthens, or restores and lengthens the vowel of the preceding syllable, (as יִרְגָּזוּן instead of יִרְגְּזוּ,) although it does not stand upon the penult syllable. But here, usage varies, and is inconsistent with itself. See Ps. civ. 28, where both usages stand in the same verse.

(*c*) *Vav* prefixed to the Praeter, *commonly*, (not uniformly) makes those persons *Milra*, which without it are *Milel*; as וְשִׁבַּרְתִּ֫י, but without *Vav* שִׁבַּ֫רְתִּי; Hiphil, וְהִבְדִּילָ֫ה, without Vav, הִבְדִּ֫ילָה.

Thus also Verbs in עוּ and עע (sup. 2. *f*. *g*,) which are *Milel*, commonly, (not always,) become *Milra*, by taking *Vav* prefix.

The exceptions to this general rule, are

(1) The first per. plur. of Verbs; as וְאָמַ֫רְנוּ. Generally, but not always, an exception to the rule, are

(2) Verbs quiescent *Lamedh*; as וְיָרֵ֫אתָ, וְבָנִ֫יתָ, also, וְבָ֫אתָ.

(3) Verbs with a Pause Accent on the penult. (sup. 2. *k*.)

(4) When a tone syllable immediately follows, the Accent is then *commonly*, not always, thrown back; as וְשִׁלַּ֫חְתִּי דָּ֫בָר.

(5) In some cases, the accent remains on the penult, even when Vav is prefixed; for which no reason can be given, unless it be, the fault of the transcribers or printers, or the inconsistency of the accentuation itself.

(*d*) Vav Conversive, prefixed to the Future, *commonly*, (not always,) makes the word *Milel*; as וַיֹּ֫אמֶר, but יֹאמַ֫ר, without Vav prefixed.

But here two conditions must always be understood; viz, (1) That the Verb ends with a Radical letter; and (2) That the penult syllable is pure; otherwise Vav produces no change in the Accent.

Note 1. In regular Verbs, therefore, the change in question is limited to Niphil Fut. In Verbs *Ayin Guttural*, it takes place in the fut. Niph., and in all the Daghesh'd Conjugations, viz. Pi., Pu., and Hithpael, because the penult syllable here is pure. (Vide § 46. 1.)

In Verbs עׂע, in the fut. Kal, Hiph. and Daghesh'd Conjugations. In עׂו, in the same Conjug. In Verbs פׂא, with א quiescent, in Kal. fut. In Verbs פׂי, in Fut. Kal. and Hiph.

Note 2. But Verbs לׂה may suffer Apocope, and retraction of the accent, in all the Conjugations, with *Vav* Conversive. Comp. § 122. 5.

Note 3. Exceptions to the general rule (*d*) are (1) The first pers. sing. of Verbs; as וָאֹמַ֫ר. (2) Verbs quiescent *Lamedh Aleph*; as וַיִּרָ֫א. (3) Words in Pause; (sup. 2. *k*.)

(*e*) The negative אַל before the Fut. of prohibition, or warning, affects it often, (not always,) in the same manner as Vav conversive.

Thus, אַל־תּ֫וֹכַח *do not reprove*, אַל־תּ֫וֹסַף *you must not add*, with accent on the penult. But the practice is not uniform here, as the accent is sometimes on the ultimate.

Verbs לֹה, commonly suffer both apocope and retraction of the accent, with אַל preceding, as in case of Vav. (Vid. sup.)

(*f*) When an acuted word is immediately followed by a tone-syllable, it *commonly*, (but not always,) becomes penacuted.

The object, in throwing back the accent, in this case, is to avoid the concurrence of two tone-syllables. But since the final syllables of many words acuted, cannot be changed without a confusion of forms or sense, (e. g. if the final syllable be long, and the accent should be removed back, it must be shortened, § 54,) and the penult syllable of many others is mixed, and therefore not adapted to have the accent thrown back, (sup. No. 3. *d. a. b.*), the usage in question is not unfrequently neglected.

(*g*) The Imperative and Future apocopated, with an imperative, optative, hortative, &c, sense, (§ 92.) *commonly* throws back the accent, like the Future with Vav Conversive.

Thus הִשָּׁמֶר *keep thyself;* יֵרֶא *let him see,* (for יִרְאֶה;) יִתְאָו for יִתְאַוֶּה; הֶרֶף for הַרְפֵּה.

General Remarks respecting the above cases, under No. 3.

Inasmuch as the accent, when thrown back, is often removed from a long syllable, it follows from § 54, that the long vowel must be shortened, which is done agreeably to the laws respecting the mutation of vowels, in § 54.

Respecting the change of final Tseri in Verbs, (sometimes even in Suffixes,) into Pattahh by Pause Accent falling upon it, see § 99. *e.*

Respecting the change of (וּ) in Fut. of Verbs עוֹ, into (ֹ) when the accent is retracted, see § 118. 4.

§ 63.

Radical words in the Hebrew language.

1. The Hebrew and its cognate languages, in their present state, exhibit a surprising degree of regularity and uniformity, in the construction and sound of the radical

words; which forms a broad line of distinction between them, and any of the western languages. Almost all *radical* words, (which, with few exceptions, are verbs only,) consist of three letters, that usually form two syllables; as מָלַךְ *he reigned;* אֶרֶץ *the earth.* From such triliteral roots, are formed all the varieties of nouns and verbs, to express case, number, gender, person, tense, &c; and all the different forms of nouns, adjectives, particles, &c. From this *general* principle, (commonly represented by grammarians, until quite recently, as *universal,*) are to be excepted, however, a few words, which constitute the names of familiar objects, as אָב *father,* אֵם *mother,* יָד *hand,* &c; and also a few particles, and primitive pronouns, which are *duoliteral* in their root, or underived from any triliteral word.

2. So extensive is the principle of inflexion, in the Hebrew language, agreeably to the supposition of a triliteral root, that nouns, which are primitive and duoliteral, conform to the common laws, in their declension; i. e. they are treated as though they were derived from triliteral Roots. Thus אֵם, in construction, becomes אִמִּי = אִמְמִי, as if derived from אָמַם; although אֵם is primitive.

3. It is probable, from some appearances in the Hebrew language, that originally it contained a greater number of duoliteral roots, than at present; and that its triliteral forms were, in many instances, constituted by doubling the second radical of the root, or adding one of the vowel letters to it, or the half vowel Nun. E. g.

יָטַב	and	טוֹב *to be good,*	common root	טב.
נָפַח	—	פּוּחַ *to blow,*	—	פח.
דָּכַךְ, דּוּךְ, דָּכָא, דָּכָה		*to thrust down,*	—	דך.

In like manner, there are a considerable number of words, in the Hebrew and its cognate dialects, in which two

of the radicals are the same, while the third is quite different, the meaning of all still remaining the same. Thus the verb *to lick*, is either לָעַע, לָעַב, לָעַט, לָעַס, לָעַף, לָעַץ, or לָעַק; לע being uniform in all.

But if duoliteral Roots were originally more numerous than at present, they had conformed to the common laws of the language, at least as early as the invention of writing; since the written language every where presents the triliteral forms, as almost the only radical ones.

4. *Quadriliteral* and *Quinqueliteral* roots are very rare in the Hebrew; such as כַּרְמֶל *a fruitful field*, כִּרְסֵם *to devour*, שַׁאֲנַן *to be quiet*. Those that exist, are formed by the addition or insertion of a letter, to lengthen the triliteral root; in the same manner as triliterals are formed from duoliterals, as described above in No. 3.

5. There is no proof that the Hebrew is a language derived from any other. So far as known, it appears to be original. Yet, this must not be so understood, as to exclude all words of foreign origin. In general, however, whether these words are Egyptian, or Persian, they are recognized by their nonconformity to the common laws of the Hebrew.

6. The proportional number of *roots*, in the various parts of speech in the Hebrew, may be thus arranged.

(*a*) The Verb is altogether most frequently primitive; and there are only a few verbs, (§ 74. 1. *b*, *c*,) which are not primitive, i. e. underived.

(*b*) Only a small number of Nouns are primitive; most of them being derived from verbs, or other nouns.

(*c*) The original Pronouns, personal, demonstrative, &c. are all primitive. These, of course, are not very numerous.

(*d*) Particles are some of them primitive, and some are derived from other parts of speech. The Hebrew has but very few Particles.

§ 64.

Grammatical construction of the Hebrew language.

1. There are two ways, in which case, number, gender, person, tense, &c, may be expressed, in any language. *First*, by the *inflexion* of the original words, or ground-forms; and *secondly*, by affixing other words, or particles, which serve to express relation. The Hebrews made use of both these. To their Verbs they affixed pronouns, or parts of them, to designate person, and gender; and with their nouns they connected particles: but in the inflexions of nouns, participles, and adjectives, the plural forms ים, וֹת, and the feminine ־ָה, &c, cannot be traced to any root. All the derivative conjugations of verbs, and all derivative nouns, &c, exhibit the *first* principle of *inflexion* in the Hebrew language; and prove that it is extensively comprised in it.

2. Composite words, as compound verbs, nouns, &c, which the Greek, Latin, and other languages of the West exhibit, are not found in the Hebrew. Words, properly composite, in Hebrew, are found almost only in proper names; where, however, they frequently occur.

§ 65.

Kindred Dialects, mixed with the Hebrew.

1. The Hebrew being a kindred dialect with the Syriac, Chaldee, and Arabic, it contains a multitude of words, which are common to all these. It is, therefore,

only when a word is, in some respects, anomalous as a Hebrew word, but conformed to what is *usual*, in some one of these dialects, that we call it *Syriasm*, *Chaldaism*, or *Arabism*.

2. The later Hebrew, written after the Captivity, exhibits a considerable number of *Chaldaisms*, or *Syriasms*; as in Ezra, Daniel, Chronicles, &c. It is observed also, of the poetical books in general, that their language approximates to these dialects. But whether this is to be considered simply as poetic costume, or as the remains of ancient Hebrew, when it differed but little from the Syriac, is difficult to ascertain.

3. Arabisms, properly speaking, occur only as it respects *form*, in a few words; and this, it is probable, is only the result of negligent transcription. The Arabic language never exercised any predominating influence over the Hebrew; as the Jews did not speak it, until after the Masorites had begun to guard against all innovations upon the sacred text. What has often been named Arabism, (e. g. the plur. ending in ין ָ,) is also Aramaeism, and much more probably, was derived from the Aramaean, than from the Arabic. Still, because the Hebrew has many roots in common with the Arabic, much light may be borrowed from this latter dialect, to illustrate the former. Above all, the forms, inflexions, and syntax of the Hebrew, receive a great accession of light from a good Arabic grammar, such as that published by De Sacy.

§ 66.

Of the Article.

1. The Hebrew has but one Article; which corresponds in a good degree, but not universally, with our defi-

nite article *the*. This article is הַ, with a Daghesh in the letter that follows, viz, the first letter of the Noun, before which it stands.

The original form of the Article in Hebrew was, probably, הַל; which corresponds with the Arabic Article אַל. In uttering הַל, however, for brevity's sake, the ל was assimilated to the letter that followed, (§ 61. 1.); thus, הַשֶּׁמֶשׁ *the sun*, for הַל שֶׁמֶשׁ. In Hebrew, this assimilation is universal, or some equivalent for it; in Arabic, it is usual only before certain letters. The Daghesh that follows the article, or some equivalent for it, (§ 46. 1.) must be regarded as a compensation for the ל, that is dropped.

NOTE. For an account of the manner in which the article is affected, by the letter, or vowel-point that follows, or by prefix prepositions, see § 61. I. III. 3.

§ 67.

Of the personal Pronouns.

1. The Hebrew is rich in pronominal forms; not only distinguishing the masculine and feminine of the second and third persons, but possessing forms appropriate to the oblique cases, as following verbs, nouns, or particles.

2. The Nominative, or ground-form of the personal pronouns, is as follows; viz,

PERSON.	SINGULAR.
com. 1.	אֲנִי (in pause,* אָנִי) also אָנֹכִי (in pause אָנֹכִי)
mas. 2.	אַתָּה, אַתְּ (in pause אָתָּה)
fem. 2.	אַתְּ, אַתִּי (in pause אָתְּ)
mas. 3.	הוּא (the א is paragogic.)
fem. 3.	הִיא, הִוא (pronounced *hi*,) א is paragogic.

* *In pause* means, when there is a pause-accent upon the word, or an accent which prolongs the preceding vowel.

PLURAL.

com. 1. אֲנַחְנוּ (נַחְנוּ only 6 times; אֲנוּ but once, in *kethibh.*)
mas. 2. אַתֶּם.
fem. 2. אַתֵּן (אַתֵּנָה, very seldom.)
mas. 3. הֵם, הֵמָּה.
fem. 3. הֵן, הֵנָּה.

3. In the second persons, sing. and plur., the *Daghesh* in *Tav* is an assimilated Nun; the original words being אַנְתָּה or אַנְתְּ, אַנְתֶּם, as in Arabic and Syriac they now are.

4. In the plural, the forms which end in ָה, probably take ָה as paragogic, inasmuch as the accent remains in its original place. (See § 62. 2. *h.*)

NOTE. There are a few cases, of peculiar construction, where the ground-forms of the Pronouns, as here exhibited, stand for *oblique* cases. (See Syntax, § 184.)

§ 68.

Pronouns: verbal Suffixes.

1. The verbal Suffixes, or Accus. of Pronouns placed after Verbs, are parts of primitive Pronouns, united with the Verb, i. e. appended to it, instead of being written separately, as in our language. Thus, קְטַלְתָּם *thou hast killed them*, instead of קָטַלְתָּ הֵם.

In this manner, the Hebrews commonly constructed their Accusatives, instead of speaking the whole of the Pronoun separately; abridging it, as in Greek πατήρ μου for πατὴρ ἐμοῦ; in Latin, *eccum* for *ecce eum*, &c.

2. The verbal Suffixes, or fragments of the primitive pronouns, have, most of them, at least three different forms, adapted to the different ending, or tense of the Verb, to which they are suffixed; as the following table shews.

	Com. I.	Praeter. II.	Future. III.	Future. IV.
Sing. 1.	־ֶנִי	־ַנִי	־ֵנִי	־ֶנִּי for ־ֶנְנִי; ־ֵנִּי for ־ֵנְנִי
m. 2.	־ךָ, ־כָה	* ־ךָ		־ֶךָּ, ־ֶכָּה for ־ֶנְךָ, &c.
f. 2.	־ךְ, ־כִי	־ֵךְ ־ַךְ	־ֵךְ, ־ֶךְ, ־ֵכִי	
m. 3.	־הוּ ו	ו, ־ָהוּ	־ֵהוּ, ו	־ֶנּוּ for ־ֶנְהוּ ־נוּ—
f. 3.	־הָ	־ָהּ, ־ַה	־ֶהָ	־ֶנָּה for ־ֶנְהָ
Plur. 1.	־נוּ	־ָנוּ	־ֵנוּ	
m. 2.	כֶם			
f. 2.	כֶן			
m. 3.	ם	־ָם, ־ַם	־ֵם, ־ֵם †	
f. 3.	ן	־ָן, ־ַן	־ֵן	

3. No. I. contains the Suffixes to Verbs, which, after the change preparatory to suffixing, (§ 126. 1. *b.* § 95.) end with a *Vowel.* (Vide exceptions § 126. note 2, *b.*)

The Suffixes כֶם and כֶן are the same every where, when united with Verbs, and so are not repeated in the Table: ךָ, (and so the paragogic form כָה,) is every where the same, except in No. I. the accent precedes it.

No. II. contains the Suffixes to the Praeter tense, when it ends with a *consonant.*

No. III. Suffixes to the Future and Imperative, ending with a *consonant.*

NOTE. In a very few instances, the Future has the suffix form of the Præter; viz. ־ַנִי, ־ָם; and *vice versa,* ־ֵנִי, stands (though *rarely,*) in the Præter.

No. IV. exhibits the Suffix, when it receives an *epen-*

* In pause ־ָךְ, and more commonly, ־ֶךָ.

† Poetic in I. מוֹ; in II. ־ָמוֹ; in III. ־ֵמוֹ.

thetic Nun (§ 43. II. *b.*) before it, instead of the common *Union-vowel.* This class of Suffixes is limited principally to the Sing. num. of the Pronouns, and mostly to the Fut. tense. The Imperative occasionally admits them; and the Praeter has נִּי a few times.

In Chaldee, an epenthetic *Nun* always comes, in this manner, before the Suffixes of the Future, Imper. and Infinitive.

4. In all cases, where the Verb ends with a consonant, it will be seen, that the Suffix in order to be united with it, has a *Union-vowel,* i. e. begins with a vowel; and in No. IV, a Union-vowel with *Nun* added. The Union-vowel, of the Praeter is (ָ or ַ); that of the Future, (ֵ or ֶ) (See above, Note.) The Suffixes under No. I. have no Union-vowel, because, as they are used only when the verb ends with a vowel, (and this in any Mood, or Tense,) the final vowel of the verb serves instead of a Union-vowel.

5. Generally, (not without a few exceptions,) the Pronouns suffixed to Verbs are in the Accusative case. A few are in other oblique cases. (§ 185.)

6. Verbal Suffixes are also united, in all their forms, with certain adverbs, and interjections, in which condition, *they are in the Nominative case.*

7. The Infinitive and Participles may take either Verbal Suffixes, or those of Nouns.

For the manner in which Suffixes are appended to Verbs, with the changes occasioned in the punctuation of the Verbs thereby, see § 126.

8. In all the cases, where a Union-vowel exists, the accent falls upon it regularly.

NOTE. The Verbal suffixes כֶם, כֶן, 2d Plur. *always* draw down the tone upon them; on which account, they are called *Grave Suffixes;* the others, *Light Suffixes.*

§ 69.

Possessive Pronouns ; or Noun-suffixes.

1. Many of these Suffixes, in respect to form, agree with the verbal Suffixes ; but all noun Suffixes are in the *Genitive case* after the noun to which they are united.

2. Pronouns, or Noun-suffixes joined to a noun in the *Singular number*, are as follows :

	I.	II.	III. *Unusual forms.*
my	ִי		
m. *thy*	ְךָ, pause ֶ֫ךָ		ֶ֫כָה, ְ֫כָה
f. *thy*	ךְ	ֵךְ	ָךְ
his	ו, ֫הוּ	ו, ֹה, ֵ֫הוּ	
her	֫הָ	ָהּ ָה ֶ֫הָ	ָא (for ָהּ)
PLURAL			
our	֫נוּ	ֵ֫נוּ	ָ֫נוּ
m. *your*	כֶם		
f. *your*	כֶן		
m. *their*	הֶם	ָם (ָ֫מוֹ poetic)	ָ֫הֶם
f. *their*	הֶן, ֵהֶן	ָן	ָהֵ֫נָּה, ָ֫נָה

3. As in Verbs, No. I. is joined to nouns ending with a vowel ; No. II. to those, which end with a consonant. In some of the Suffixes, however, there is only one form, common to both cases. This form stands in No. I.

4. The Suffix ִי *my*, when joined to a noun ending with Yodh, expels it ; as גּוֹיִי *a people*, גּוֹיִ *my people*.

5. The accent is, as usual, on the Union-vowel.

6. When Suffixes are to be joined to a dual or plural

noun, they assume a somewhat different form from those exhibited above, as appropriate to the Sing. of nouns. E. g.

Suffixes to plural Nouns.

	my	ַי
m.	*thy*	ֶיךָ
f.	*thy*	ַיִךְ, ֵיכִי
	his	ָיו, ָו, poet. ֵיהוּ, וֹהִי
	her	ֶיהָ
	PLURAL.	
	our	ֵינוּ
m.	*your*	ֵיכֶם
f.	*your*	ֵיכֶן
m.	*their*	ֵיהֶם poet. ֵימוֹ, ֵיהֶמָּה
f.	*their*	ֵיהֶן ֵיהֶנָּה

7. The Yodh, after the *union-vowel* in these Suffixes, is sometimes omitted, in writing; as דְּרָכֶךָ instead of דְּרָכֶיךָ *thy ways.*

8. The Singular-suffixes, in No. 2, are sometimes used after plural nouns, specially feminine forms, as אֲבוֹתָם *their fathers,* instead of אֲבוֹתֵיהֶם; and *vice versâ,* the Plural-suffixes, in No. 6. are sometimes appended to Nouns singular, as שִׂנְאָתֶיךָ *thy hatred,* instead of שִׂנְאָתְךָ with singular Suffix.

9. The plural of Nouns, in receiving these Suffixes, drops its appropriate ending, and final vowel, and receives the Suffix in their room; as plur. דְּבָרִים *words,* דִּבְרֵיהֶם *their words,* ֵיהֶם being the Suffix in the room of ִים.

10. As an exhibition of the manner, in which these Suffixes are appended to masculine and feminine nouns,

ending with a consonant, and also to a noun ending with a vowel, the following Paradigms may serve.

PARADIGM OF PRONOUNS,

suffixed to Nouns, singular and plural, masculine and feminine, ending with a mixed and a pure syllable.

I. *Noun masculine, ending with a mixed syllable.*

Suffixes.	Noun Sing.	Noun Plur.
Sing.	סוּס *a horse.*	סוּסִים *horses.*
my	סוּסִי *my horse, &c.*	סוּסַי *my horses, &c.*
thy m.	סוּסְךָ in Pause, סוּסֶךָ	סוּסֶיךָ
thy f.	סוּסֵךְ	סוּסַיִךְ
his	סוּסוֹ	סוּסָיו
her	סוּסָהּ	סוּסֶיהָ
Plural.		
our	סוּסֵנוּ	סוּסֵינוּ
your m.	סוּסְכֶם	סוּסֵיכֶם
your f.	סוּסְכֶן	סוּסֵיכֶן
their m.	סוּסָם	סוּסֵיהֶם
their f.	סוּסָן, סוּסְהֶן	סוּסֵיהֶן

II. *Noun masculine, ending with a pure syllable.*

Sing. Suff.	Noun Sing.	Plur. Suff.	Noun Sing.
	אָב *father.*		אָב *father*
my	אָבִי *my father, &c.*	*our*	אָבִינוּ *our father,&c.*
thy m.	אָבִיךָ	*your* m.	אֲבִיכֶם
thy f.	אָבִיךְ	*your* f.	אֲבִיכֶן
his	אָבִיהוּ	*their* m.	אֲבִיהֶם
her	אָבִיהָ	*their* f.	אֲבִיהֶן

III. *Noun feminine, ending with a consonant.*

Suffixes.	Noun Sing.	Noun Plur.
Sing.	תּוֹרָה *a law*	תּוֹרוֹת *laws*
my	תּוֹרָתִי *my law, &c.*	תּוֹרוֹתַי *my laws, &c.*
thy m.	תּוֹרָתְךָ	תּוֹרוֹתֶיךָ
thy f.	תּוֹרָתֵךְ	תּוֹרוֹתַיִךְ
his	תּוֹרָתוֹ	תּוֹרוֹתָיו
her	תּוֹרָתָהּ	תּוֹרוֹתֶיהָ
Plural.		
our	תּוֹרָתֵנוּ	תּוֹרוֹתֵינוּ
your m.	תּוֹרַתְכֶם	תּוֹרוֹתֵיכֶם
your f.	תּוֹרַתְכֶן	תּוֹרוֹתֵיכֶן
their m.	תּוֹרָתָם	תּוֹרוֹתֵיהֶם
their f.	תּוֹרָתָן	תּוֹרוֹתֵיהֶן

§ 70.

Suffixes to Particles.

1. Verbal Suffixes, (§ 68. 2.) are appended to *adverbs, interjections,* and *conjunctions;* in which case, they are in the Nom., as הִנְנִי *behold I!* &c.

In a few cases, these particles have *possessive* pronouns; and then, it is proof that they are used as nouns; as לְבַדִּי *I only,* lit. *in my separation.*

2. *Prepositions,* on the contrary, take after them Noun-suffixes, i. e. *possessive* pronouns; and inasmuch as Prepositions are *originally* Nouns, being both in the singular and plural forms, they receive Suffixes both as sing. and plur. nouns; e. g. בֵּינִי *between me;* בֵּינוֹתֵינוּ *between us.*

NOTE. In a very few cases, prepositions take verbal Suffixes. 2 Sam. xxii. 37, 40, 48.

3. But there are a very small number of Prepositions, (some of which consist of only a single letter, and others are irregular in their modification, as united with a pronoun,) that need to be exhibited to the eye, to afford adequate instruction concerning them.

	לְ *to, for, &c*	בְּ *in, &c.*	מִן *from, &c*	עִם *with, &c.*	כְּ Conj. *as, &c.*	אֵת Accus.
SING.	אֲנִי					
me	לִי	בִּי	מִמֶּנִּי[c]	עִמִּי	כָּמוֹנִי	אֹתִי[k]
m. *thee*	לְךָ *	בְּךָ[a]	מִמְּךָ[d]	עִמְּךָ[g]	כָּמוֹךָ	אֹתְךָ[l]
f. *thee*	לָךְ	בָּךְ	מִמֵּךְ	עִמָּךְ		אֹתָךְ
him	לוֹ	בּוֹ	מִמֶּנּוּ[e]	עִמּוֹ	כָּמוֹהוּ	אֹתוֹ
her	לָהּ	בָּהּ	מִמֶּנָּה	עִמָּהּ	כָּמוֹהָ	אֹתָהּ
PLURAL.						
us	לָנוּ	בָּנוּ	מִמֶּנּוּ	עִמָּנוּ	כָּמוֹנוּ	אֹתָנוּ
m. *you*	לָכֶם	בָּכֶם	מִכֶּם	עִמָּכֶם	כָּכֶם[i]	אֶתְכֶם
f. *you*	לָכֵנָה		מִכֶּן			
m. *them*	† לָהֶם	בָּם	מֵהֶם[f]	עִמָּהֶם[h]	כָּהֵם[j] כָּהֶם	אֹתָם
f. *them*	לָהֶן	בָּהֶן[b]	מֵהֶן			אֹתָן

The Conjunction כְּ *as*, which, united with pronouns, assumes the forms כְּמוֹ , כָּמוֹ ; and the sign of the Accusative case אֵת , are added

* לָךְ , in Pause.

† לָמוֹ, Poet.

(*a*) בָּךְ , in Pause.

(*b*) בָּהֵן , also.

(*c*) מִנִּי , מֶנִּי , Poet.

(*d*) מִמֶּךָּ , in Pause.

(*e*) מִנְהוּ , מֶנְהוּ Poet.

(*f*) מִנְּהֶם , Poet.

(*g*) עִמָּךְ , in Pause.

(*h*) עִמָּם . also.

(*i*) כְּמוֹכֶם , seldom.

(*j*) כְּמוֹהֶם , seldom.

(*k*) אוֹתִי , also.

(*l*) אֹתָךְ , in Pause.

to the above table, as united with Pronouns, to assist the student, in regard to their anomalous appearances. There are, also, a few anomalous forms, not comprised in the Table, but which will occasion no difficulty to the student.

§ 71.

Demonstrative Pronouns.

1. There are but few of these; viz,

	SING.			PLURAL.	
	Masc.	Fem.	Common.	Common.	
This	זֶה	זֹאת	הַלָּז	אֵלֶּה	*These*
		Unusual forms.			
	הַלָּזֶה	זוֹ	זוּ	אֵל	
		זֹה			
		הַלֵּזוּ			

§ 72.

Relative Pronouns.

אֲשֶׁר *who, which, what;* of all genders and numbers.
שֶׁ (contracted form of אֲשֶׁר); Also שַׁ, שְׁ, the same.
זֶה and זוּ, singular and plural; (unusual as Relatives.)

§ 73.

Interrogative Pronouns.

מִי *who.*
מָה, מַה, מֶה *what.*

Before Maqqeph, מָה is commonly shortened, (§ 32. 3.) and joined by Daghesh euphonic, with the following word; as מַה־לְּךָ *măl-lekha;* and before Gutturals with Qamets, מָה becomes מֶה by § 60. 1.

§ 74.

Verbs : general Classification.

1. *In respect to Origin.* Verbs are

(*a*) *Primitive,* i. e. underived from any other words; as מָלַךְ *to reign ;** יָשַׁב *to sit ;* and most of the Hebrew verbs.

(*b*) *Derivative ;* i. e. such as come from *Primitives,* by the accession of formative letters. Such are all the conjugations of Verbs (§ 75.) excepting the first, or *Kal.*

(*c*) *Denominative ;* viz. those which are formed from nouns, i. e. names or *denominations ;* as אָהַל *to live in a tent,* from אֹהֶל *a tent.*

These divisions concern the *origin*, but not the mode of inflexion. There are only a small number of the class (*c*), but a large number of (*b*), in the Hebrew Bible.

(2) In respect to *derivation* and *inflexion,* Verbs are *regular* and *irregular. Regular Verbs* are those which preserve, *uniformly,* i. e. through all their changes, their original triliteral root. *Irregular,* those which drop, contract, or assimilate (§ 41,) one or more of the radical letters; i. e. change it. Those which change or lose *two* of their radical letters, are called *doubly irregular,* or *anomalous.*

§ 75.

Verbs : Conjugations.

1. The word *conjugation,* in Latin and Greek, is used to express the different methods of inflecting diverse verbs,

* Literally, *he reigned.* The Infinitive in English is used here, and in the sequel, in preference to the Praeter, which would exactly correspond to the Hebrew root, merely for the sake of brevity.

that are not connected. But in Heb., it is used to express the different phases of the primitive and derivative forms of the same Verb, as they are inflected. The most convenient method, therefore, is to make as many Conjugations as there are classes of Verbs, original and derivative; which would then be as follows; viz,

Usual Conjugations.

		Active.		*Passive.*	
1.	Kal	קָטַל			(§ 76.)
2.	—	—	Niphal	נִקְטַל	(§ 77.)
3, 4.	Piël	קִטֵּל	Pual	קֻטַּל	(§ 78.)
5, 6.	Hiphil	הִקְטִיל	Hophal	הָקְטַל	(§ 79.)
7.	Hithpaël	הִתְקַטֵּל			(§ 80.)

Unusual Conjugations.

8.			Hothpaal	הָתְקַטַּל	(§ 81.)
9, 10.	Poël	קוֹטֵל	Poäl	קוֹטַל	(§ 81.)
11.	Hithpoël	הִתְקוֹטֵל	—	—	(§ 81.)
12,13.	Pilel	קִטְלֵל	Pulal	קֻטְלַל	(§ 81.)
14.	Hithpalel	הִתְקַטְלֵל	—	—	(§ 81.)
15,16.	Pealal	קְטַלְטַל	Poalal	קְטַלְטַל	(§ 81.)

2. All these, and perhaps some more, are actual forms of Verbs found in the Hebrew; but only the first seven are of usual occurrence. As in Greek, no Verb ever actually exhibits all the persons and tenses of the three Voices; so in Hebrew, no Verb ever exhibits all these Conjugations; rarely can one be found, which actually exhibits all of the usual Conjugations.

3. The Passive forms are arranged opposite those active ones, to which they are specially related. Niphal is commonly represented as the Passive of Kal; and so it sometimes is; but it is so frequently the Passive of other Conjugations, that I have placed it as a general Passive, without special relation.

4. The names of all these Conjugations, are borrowed from the various forms of the Verb פָּעַל, which the old Grammarians used as a Paradigm; and are merely the modes of pronouncing those several forms; thus נִפְעַל Niphal, פִּעֵל Piel, פֻּעַל Pual, &c. The first Conjugation is called *Kal*, i. e. *light*, because it is not, like the derived forms, increased by the addition of any letter to the Root.

5. The third person singular of the Praeter in Kal, is regarded as the ground-form, or Root of nearly all Verbs, because it exhibits the most simple form of the Radicals. In one Class of Verbs irregular, (called Verbs *Ayin Vav*, § 117.) the Infinitive is regarded as the ground-form, merely because it exhibits three Radicals, while the Praeter has but two.

6. By means of the derivative Conjugations, (all are such, except Kal,) the Hebrews expressed the various modifications and relations of Verbs, which, in other languages, as the Greek, Latin, &c, are expressed, either by composite Verbs, or by several words. Composite Verbs belong not to the Hebrew. (§ 64. 2.)

§ 76.

Verbs: Conjugation Kal.

1. This Conjugation is active; but either *transitive* or *intransitive*. These two classes of Verbs are very commonly distinguished, by the vowels in the ground-form.

E. g. Transitive פָּקַד *to visit*, with final *Pattahh.*
Intransitive זָקֵן *to grow old*, – – *Tseri.*
Intransitive יָגֹר *to be afraid*, – – *Hholem.*

Here are three forms, then, distinguished by their last vowel, (as there are three clases of vowels,) the two latter of which are *usually* intransitive. To distinguish these Verbs, they may be named, "Verbs final *Pattahh*, *Tseri*, and *Hholem*."* Verbs *final Pattahh* are *sometimes* intransitive; as גָּדַל and גָּדֵל *to be great.* But Verbs *final Tseri, and Hholem*, are not transitive.

In Arabic, the above distinction by the vowels, as to the Classes of V.erbs, prevails more extensively than in Hebrew.

2. Inasmuch as all *intransitive* Verbs approach to a passive sense, so Verbs that are *intransitive* in *Kal*, sometimes are rendered *passively*; as עָלָה *to ascend*, also *to be elevated.*

3. The same verb, in Kal, is, not unfrequently, both transitive and intransitive, or passive; as נָפַץ *to scatter*, and *to be scattered.*

§ 77.

Verbs; Conjugation Niphal.

1. *Nun* prefixed constitutes the mark of this conjugation; as *Kal* קָטַל, *Niphal* נִקְטַל.

* Commonly, "Middle Pattahh, &c.;" i. e. the middle letter having *Pattahh*, &c. But the student is more liable to mistake in this way, than if the denomination is taken from the final vowel, as above.

In Arabic, the corresponding conjugation has a prefixed אִנְ ; and this appears, in Hebrew, in the Infinitive of Niphal; thus הִקָּטֵל = הִנְקָטֵל; so that הִנְ prefixed, is the original characteristic of Niphal. It appears, however, at present, only in the Infinitive.

2. The meaning of Niphal is,

(*a*) Commonly the passive of Kal, when Kal is transitive.

When Kal is intransitive, or not used, then Niphal is the passive of either Piel, or Hiphil, or of both, when they are transitive.

(*b*) *Niphal* is not unfrequently intransitive, and then may agree with *Kal* intransitive; as Kal, חָלָה *to be sick;* Niph. נֶחֱלָה the same.

(*c*) It is often a reflexive of *Kal;* as שָׁמַר *to watch;* נִשְׁמַר *to watch one's self.* Also a reflexive of other *active* Conjugations. It is also used,

(*d*) To show one's self as performing an action; as נִכְבַּד *to show one's self honorable;* to appear to do a thing, as נִגַּע *to appear to be smitten;* to permit an action, as נֶעְתַּר *to permit one to entreat,* i. e. *to hearken to him.*

(*e*) To express reciprocal action, which implies two parties, as נִשְׁפַּט *to contend;* נִלְחַם *to fight,* &c. So, יָעַד *to decide;* Niph. נוֹעַד *to decide by conferring with another.*

(*f*) In some cases, it implies a Dative of personal advantage, like the middle voice in Greek; as שָׁאַל *to ask,* Niph. נִשְׁאַל *to ask for one's self:* as *αἰτέομαι.*

(*g*) It often expresses affections, and passion, as נֶאֱנַח *to sigh;* being used as Deponent Verbs are, in Latin.

(*h*) Sometimes it requires to be translated, by prefixing *can, must, may, ought,* &c. (See Gen. vi. 21. xvi. 10. xx. 9.)

§ 78.

Verbs: Conjugations Piel and Pual.

1. The characteristic of these Conjugations is, the doubling of the middle radical; as Kal קָטַל, Piel קִטֵּל, Pual קֻטַּל. In Aramaean and Arabic are corresponding conjugations.

2. The meaning of *Piel* is,

(*a*) Generally, *causative* of *Kal;* thus אָבַד *to perish*, Piel אִבֵּד *to cause to perish*, i. e. *to destroy.*

(*b*) *To let, help, hold*, or *show a thing to be* thus and so; as חָיָה *to live*, חִיָּה *to let one live;* צָדַק *to be just*, צִדֵּק *to shew to be just*, i. e. *to justify;* טָמֵא *to be unclean*, טִמֵּא *to pronounce unclean.*

(*c*) It is an *intensive* of Kal; as שָׁאַל *to ask*, שִׁאֵל *to beg;* שָׁבַר *to break*, שִׁבֵּר *to dash in pieces.*

(*d*) It has, in some Verbs, a *privative* sense, or denotes action, in opposition to that indicated by *Kal;* as נָכַר *to know*, נִכֵּר *to misapprehend;* חָטָא *to sin*, חִטֵּא *to make expiation for sin.*

(*e*) Often the same as *Kal*, or only with a slight shade of difference, when *Kal* is *transitive.* Very seldom is the intransitive meaning of Kal transferred to Piel.

When the sense of a Verb in *Kal* is figurative, the literal one often appears in *Piel;* as בָּרָא *to create*, Piel בֵּרֵא *to hew out.*

3. *Pual* is simply the *Passive* of *Piel.*

§ 79.

Verbs: Conjugations Hiphil and Hophal.

1. The characteristic of these conjugations is a prefix ה. Thus, Kal קָטַל, Hiph. הִקְטִיל, Hoph. הָקְטַל, (also הֻקְטַל). In Arabic and Aramaean, the characteristic is א instead of ה.

2. The meaning of Hiphil has a special resemblance to that of Piel; and is,

(*a*) *Causative* of Kal; as קָדַשׁ *to be holy*, Hiph. הִקְדִּישׁ *to make holy;* יָרַשׁ *to possess*, הוֹרִישׁ *to make to possess.*

NOTE. Commonly but one conjugation is used in a *causative* sense. If *Piel* have such a meaning, then *Hiphil*, commonly, is not used, or else is used in a somewhat different sense. The latter case not unfrequently occurs, in which Hiphil has a slight shade of difference from Piel; as כָּחַד *to be hidden*, Piel כִּחֵד *to conceal*, Hiph. הִכְחִיד *to extirpate;* comp. Greek *ἀφανίζειν*.

(*b*) Intransitive, as Kal; e.g. לָבַן and הִלְבִּין *to be white;* חָרַשׁ and הֶחֱרִישׁ *to be silent.*

3. Hophal is the passive of Hiphil; but as Hiphil sometimes imitates Kal in sense, so Hophal imitates Niphal; and Niphal, we have seen, has sometimes an intransitive meaning. (§ 77. 2. *b*.) So Hophal; e.g. יָכֹל, Hoph. Fut. יוּכַל *to be able.*

§ 80.

Verbs: Conjugation Hithpael.

1. The characteristic of Hithpael is הִת, prefixed to the Infinitive-form of the Conj. Piel. Thus, Piel Inf. קַטֵּל, Hith. הִתְקַטֵּל.

In Aramaean, אִתְ; in Arabic تَ, i. e. same as the Hebrew and Aramaean, save that prosthetic הִ or אִ is omitted.

2. The characteristic הִתְ undergoes several changes, in order to unite with Verbs. The Hebrews appear to have had a difficulty in pronouncing ת (*th*) before a sibilant letter. Hence,

(*a*) When a Verb begun with a Sibilant, they transposed it, and put the ת of the characteristic after it. (Comp. § 44.)

With ס	Kal	סָבַל	Hith.	הִסְתַּבֵּל	instead of	הִתְסַבֵּל
שׁ	-	שָׁמַר	-	הִשְׁתַּמֵּר	—	הִתְשַׁמֵּר
שׂ	-	שָׂגַב	-	הִשְׂתַּגֵּב	—	הִתְשַׂגֵּב
צ	-	צָדַק	-	הִצְטַדֵּק	—	הִתְצַדֵּק

In the latter case, (צ first radical) the ת is not only transposed, but changed into its cognate ט. But this case is very unfrequent in Hebrew, though common in the cognate languages.

(*b*) The ת characteristic in Hithpael is assimilated, when a Verb begins with a cognate letter; i. e. either ד, ט, or ת. E. g.

הִדַּבֵּר	instead of	הִתְדַּבֵּר	from	דָּבַר
הִטַּהֵר	—	הִתְטַהֵר	-	טָהַר
הִתַּמֵּם	—	הִתְתַּמֵּם	-	תָּמַם

This practice appears to have arisen from the difficulty of pronouncing ת (*th*) before its cognate letters. It is general, but not without a few exceptions. (Comp. § 41. 1. *d.*)

(*c*) In *some* cases, (but few,) the principle of assimilation is applied, when Verbs begin with

נ, as	הִנַּבֵּא	instead of	הִתְנַבֵּא
כ, as	הִכַּסָּה	—	הִתְכַּסָּה
ז, as	הִזַּכּוּ	—	הִתְזַכּוּ
ר, as	אֲרוֹמֵם	—	אֶתְרוֹמֵם.

In all the cognate languages, the same principle of assimilation exists, in like cases.

3. The meaning of the Conj. Hithpael is,

(*a*) Passive of *Piel*, from which it borrows its form, (sup. 1.); as Piel פִּקֵּד *to number*, Hith. הִתְפָּקֵד *to be numbered*. This sense is unfrequent.

(*b*) Reflexive of *Piel;* (the usual sense.) As קִדֵּשׁ *to sanctify*, הִתְקַדֵּשׁ *he sanctified himself*.

So the middle voice in Greek is both passive and reflexive.

(*c*) The general idea conveyed by Hithpael is, to make or shew one's self, to be or do that, which the ground-form of the Verb indicates; as

הִתְחַכֵּם *to show one's self cunning;* from חָכַם *to be wise.*
הִתְגַּדֵּל *to behave one's self proudly;* from גָּדַל *to be great.*
הִתְחַלָּה *to represent one's self as sick;* from חָלָה *to be sick.*

And so, with little variation from such senses,

הִתְחַכֵּם *to think one's self wise;* from חָכַם *to be wise.*
הִתְחַפֵּשׂ *to make one's self to be sought*, i. e. *to conceal one's self;* from חָפַשׂ *to seek.*
הִתְחַנֵּן *to ask favour for one's self*, properly, *to make one gracious;* from חָנַן *to be gracious.*

(*d*) The same with neuter *Kal;* as הִתְאַבֵּל *to mourn*, הִתְאַנֵּף *to be angry*.

(*f*) Like Niphal (§ 77. 2. *f*.) it indicates after it a Dative of advantage; הִתְפַּתַּח *to get rid of*.

(*g*) Active, and transitive, as Kal; e. g. הִשְׁתַּמֵּר *to keep*, or *observe*, i. e. laws, statutes, &c.

§ 81.

Unfrequent Conjugations.

1. Hothpaal, (הָתְקַטַּל or הָתְקַטֵּל) is the passive of Hithpael, as to form; but cannot be distinguished from it in signification.

So the passive forms of some of the Arabic Conjugations, (e. g. Conj. vii.) have an active, passive, and reciprocal meaning.

2. *Poel* and *Poal*. In regular Verbs, these Conj. are rarely found. In Verbs *Ayin doubled* (§ 115.) these Conj. are the usual forms, in the room of Piel and Pual; though the latter sometimes co-exist with the former.

(*a*) The *Hholem* in קוֹטֵל and קוֹטַל (Poel, and Poal,) is impure, and immutable. These forms correspond with the active and passive of the third Conjugation in Arabic, which reads קָאטַל, קוּטִל.

(*b*) In meaning, Poel and Poal resemble Piel and Pual; i. e. they are causatives of Kal, and sometimes synonymous with it. But where there is a Poel and Piel Conjugation of the same Verb, there is generally a distinction in the sense of them, such as exists between Piel and Hiphil, when they are both found under the same Root. (§ 79. 2. *a.* Note.)

(*c*) *Poal* is the passive of Poel.

3. *Hithpoel*, (הִתְקוֹטֵל) stands related to Poel and Poal, as Hithpael to Piel and Pual. (§ 80. 1.) It is a reflexive of Poel; and is subject to all the varieties of meaning which Hithpael has; also to the same transpositions, &c, of its first Radical, with the characteristic הִתְ. (§ 80. 2. *a. b.*)

4. (*a*) *Pilel* and *Pulal* (קוֹמֵם, קוֹמַם, § 117.) are found in Verbs *Ayin Vav*, (§ 117.) and used, commonly, instead of Piel and Pual, in Verbs of this class; although the latter

are sometimes found, together with Pilel, and Pulal. (Vid. *b.* supra.)

(*b*) *Pilel* and *Pulal* (קָטְלֵל, קֻטְלַל) are quite unfrequent, in regular Verbs. They sometimes occur in Verbs *Lamedh He.* (§ 123. 6.) Their meaning resembles that of Poel and Poal. (Supra 2. *b.*)

NOTE. These Conjugations scarcely ever appearing, except in the forms like קוֹמֵם and קוֹמַם, the student, unacquainted with Hebrew etymology, and the changes of vowels, might think them improperly named. It needs, however, merely to be observed, that קוֹמֵם stands for קָוְמֵם, and קוֹמַם for קֻוְמַם, to justify this classification. The irregularity of the appearance arises from the nature of the quiescent ו. The characteristic of these Conjugations consists in the reduplication of the last radical.

5. *Hithpalel,* (הִתְקַטְלֵל) stands related to Pilel and Pulal, as the Reflexives in No. 3, to their corresponding Conjugations.

6. *Pealal,* (קְטַלְטַל) doubling the two last Radicals, is an intensitive Conjugation, giving energy to the meaning of the simple Root.

In Verbs עע, and עו only the two permanent Radicals are repeated, to form this Conj.; as גִּלְגֵּל, from גָּלַל; כִּלְכֵּל, from כּוּל; which also have Reflexives, as הִתְגַּלְגֵּל, &c.

7. *Peoel,* (קְטוֹטֵל.) Very uncommon. It appears to be active, and like Kal. It resembles, in form, the twelfth Conjugation in Arabic, which reads אִקְטַוְטַל, with Aleph prosthetic.

8 *Tiphel,* (תִּקְטֵל) active; unfrequent. More common in Syriac and Arabic.

9. Forms, like קְטַקְטַל, i. e. where the two first radicals are repeated, are found, though scarcely ever; as Ps. 45. 3. So חִסְפַּס from חָסַף, with the second radical repeated at the end; Exod. xvi. 14.

§ 82.

Pluriliteral Verbs.

1. These, which are but very few, are all derived from triliteral ones, by the addition of another letter; as פַּרְשֵׁן from פָּרַשׁ. They are declined like Pilel and Pulal. (§ 81. 4.)

§ 83.

Denominative Verbs.

These differ not as to form, flexion, and meaning, in the several Conjugations, from the original Verbs, unless it be, that in Piel the *privative* meaning is more frequent; as שֹׁרֶשׁ *a root,* שֵׁרֵשׁ *to root up, to tear up by the roots;* דֶּשֶׁן *ashes,* דִּשֵּׁן *to take away ashes;* לֵבָב *the heart,* לִבֵּב *to wound the heart,* &c.

§ 84.

Verbs: Flexion.

In respect to Moods and Tenses, the Hebrew is very limited. Only two Tenses, the Praeter and Future, are distinguished by definite and appropriate forms; and there are only the Indicative, Imperative, and Infinitive Moods, with a Participle present and past. All the other tenses and moods are indicated, by the forms of those already mentioned used in some peculiar syntactical connexion, or with some small change of vowel points. In respect to designating number, person, and even gender, the Hebrew Verbs are sufficiently copious, in their inflexions.

§ 85.

Verbs: Ground-forms.

In all the Conjugations, the principal ground-forms of all the inflexions may be reduced to two, viz, the third person singular Praeter, and the Infinitive Mood.

Thus in Kal, קָטַל is the ground-form of all the persons in the Praeter; and also of the present Participle. The Infin. קְטֹל is the ground-form of the Fut. and Imper. In all the derived Conjugations, also, the Infin. is the ground-form of the Fut., Imper., and (excepting Niphal,) of the Participle also. The third person singular Praeter, is the ground-form of all the persons in the Praeter of the derived Conjugations; and in Niphal, of the Participle also.

§ 86.

Verbs: Flexion of the Praeter. (*Vid. Parad.* § 127.)

The gender and persons of the Praeter are designated by fragments of the Primitive Pronouns, suffixed to a ground-form.

3 pers. fem. by adding	ָה	(ַת) frag. of	הִיא *she.*
2. mas.	תָּ	(תָּה) ——	אַתָּה *thou,* m.
2. fem.	תְּ	(תִּי) ——	אַתְּ (אַתִּי) *thou,* f.
1. com.	תִּי	(תִּ) probably fr. obs.	אַתִּי *I.*
3. pers. plur.	וּ	(וּן, וּא) derivation unknown.	
2. mas.	תֶּם	frag. of	אַתֶּם *ye,* m.
2. fem.	תֶּן	(תֶּנָה) ——	אַתֶּן *ye,* fem.
1. com.	נוּ	——	אֲנוּ *we.*

The forms in parentheses are variations from the common forms, and of very unfrequent occurrence. *He paragogic*, sometimes, (though very rarely) is added to the forms of the Praeter, but does not take the accent; as נִפְלְאָתָה instead of נִפְלְאָה.

§ 87.

Verbs: Forms of the Infinitive.

1. The Infinitive, or second ground-form, is a kind of Verbal Noun, and like nouns has two states, the *absolute* and *construct*, (§ 135.) with forms, in general, adapted to designate them.

See the various uses of Inf. Abs. and Cons. in Syntax, §§ 212, 213.

(*a*) The Inf. *construct* is regarded as the ground-form, being the most simple. Its characteristics in Kal are, Sheva under the first Radical, and Hholem, Pattahh, or Tseri between the last Radicals; as קְטֹל, שְׁכַב, נְתֵן.

In the same manner as the Praeter, it has final Pattahh, Tseri, and Hholem. (Vid. § 76. 1.)

(*b*) In the derivative Conjugations, its final vowel is Tseri, Hhireq, and Pattahh. (See Parad. § 127. Infin. of Piel, Hithpael, Hiphil, Pual, and Hophal.)

The irregular Verbs exhibit some variations from the general rules in *a* and *b*.

(*c*) The Infinitive, (being a verbal noun,) sometimes has a feminine ending in ה or ת.

In regular verbs this is unfrequent, as קָרְבָה instead of קְרֹב; but in verbs *Lamedh He*, (§ 122.) it is the common form, as גְּלוֹת for גְּלָוֶת instead of the masc. form גְּלוֹ; also in verbs *Pe Nun* (§ 113.) as גֶּשֶׁת from גֵּשׁ, which is for נְגֹשׁ; in verbs *Pe Yodh*, (§ 109.) as שֶׁבֶת from שֵׁב, which is for יְשֵׁב; and sometimes, in verbs *Lamedh Aleph*, (§ 121.) as טֻמְאָה instead of טְמֹא.

2. The Infinitive absolute has Qamets under the first Radical, and Hholem impure between the two last, as קָטוֹל. It is regularly of this form in Kal, and triliteral in nearly all the kinds of Verbs.

In verbs *Ayin Vav*, however, קוֹם stands, by contraction, for קָוֹם.

(*a*) This Hholem, ultimate and impure, the derivative Conjugations take, also, in the Infinitive absolute, as Niph. Inf. Cons. הִקָּטֵל, Abs. הִקָּטֹל; Piel Inf. Cons. קַטֵּל, Abs. קַטֹּל; Hophal Inf. Cons. קֻטַּל, Abs. קֻטֹּל. But Hiphil has (ִי) or (ֵ) as Inf. Abs., e. g. הַקְטִיל or הַקְטֵל, the *Tseri* being a prolongation of its usual ִי; the absolute form requiring a longer vowel, than the construct one. (§ 51. 3. note 2.)

(*b*) To separate the absolute from the construct form of the Infinitive, in cases where the construct form ends with Hholem, the absolute is *frequently* made by Tseri; as in Piel, עַנֹּה or עַנּוֹת is the common form, but the absolute, עַנֵּה.

The fem. form of the Inf. is never used in the absolute Inf. For the various phases and uses of the Infinitive, see §§ 212, 213, in the Syntax.

§ 88.

Verbs: Formation and Flexion of the Future Tense.

1. We have seen, (§ 86,) that the Praeter is formed, by *suffixing* the fragments of Pronouns. As the opposite of this, the Future is formed by *prefixing* to the Infinitive similar fragments, and suffixing them, in some cases, in order to mark a difference of gender. E. g.

	Suff.	Pref.	
SING. 3. mas.	—	י	probably from הוּא, i. e. the ו being changed to *Yodh* in order to begin a syllable.
3. fem.	—	ת	derivation uncertain.
2. mas.	—	ת	from אַתָּה *thou*.
2. fem.	(ִין) ִי	ת	same; and with *Yodh* Suff. from הִיא to mark the feminine.
1. com.	—	א	from אֲנִי *I*.

PLURAL.	*Suff. Pref.*	
3. mas. (וּן)	וּ — י	derivation of וּ uncertain.
3. fem. (ןָ)	נָה — ת	*Tav* uncertain; נָה from הֵנָּה, *they* fem.
2. mas. (וּן)	וּ — ת	*Tav* from אַתֶּם *ye* masculine.
2. fem. (ןָ)	נָה — ת	ת from אַתֵּן; נָה—as before.
1. com.	— נ	from אֲנוּ *we*.

The endings in parentheses are *occasional*, not usual.

2. The fragments prefixed are called *Praeformatives.* The *appropriate* vowel point under these is Sheva, which appears in Piel, Pual, and their substitute conjugations, Poel, Pilel, &c; but in Kal, Niphal, &c, the Sheva undergoes various modifications, according to the laws of vowel changes, as exhibited above, §§ 49—60. These changes will be noticed in the Notes, upon the respective Paradigms of Verbs.

3. The Praeformatives, in Conjugations whose characteristic in the Infinitive is ה, expel it, and receive its punctuation in the room of that, which *regularly* would belong to them. E. g.

Fut. Niphal	יִקָּטֵל	instead of	יְהִקָּטֵל	from Inf.	הִקָּטֵל
—in Verbs ע״ו	יִקּוֹם	—	יְהִקּוֹם	—	הִקּוֹם
Hiphil	יַקְטִיל	—	יְהַקְטִיל	—	הַקְטִיל
—— ע״ו	יָקִים	—	יְהָקִים	—	הָקִים
Hophal	יוּקַם	—	יְהוּקַם	—	הוּקַם
Hithpael	יִתְקַטֵּל	—	יְהִתְקַטֵּל	—	הִתְקַטֵּל

4. Inasmuch as the Future is formed from the Infinitive, it exhibits the same vowels that are found in the Infinitive, (§ 87. *a.*) i. e. final Hholem, Pattahh, and Tseri, called Future *O*, Fut. *A*. Fut. *E*.

(*a*) The Fut. *O*, is the common one.

(*b*) The Fut. *A* is found, (1) In Verbs intransitive, whose Praeter has final Tseri. (2) In Verbs with a Guttural in the final syllable, שָׁמַע, Fut. יִשְׁמַע. (3) In Verbs *Pe Yodh*, *Lamedh Aleph*, and many of *Pe Nun*; § 110. 2. *b*. § 120. § 113.

(*c*) Fut. *E* is found in Verbs *Pe Aleph*, *Pe Vav*, (when א is quiescent,) and some of *Pe Nun*. (§ 108. § 110. § 113.)

NOTE. Verbs *Lamedh He* have Seghol in Fut., as יִגְלֶה. See § 122.

§ 89.

Verbs: Formation and Flexion of the Imperative.

1. The Imperative is formed from the Infinitive; and like this and the Future, may have final Hholem, Pattahh, or Tseri. The usual vowel is Hholem.

2. The Imperative has no *Praeformatives* like the Future, but only *Afformatives*, or Suffix-formatives.

Sing.	2. mas.	קְטוֹל	same as Inf. Const. of the mas. form.
	2. fem.	־ִי—	
Plur.	2. mas.	־וּ—	
	2. fem.	־נָה—	

3. The Imperative has no first or third persons. The Fut. is used for these, when they need to be expressed.

The Imperative, like the Future, is subject to Apocope and Paragoge. (§ 92.)

§ 90.

Verbs: Formation and Flexion of Participles.

1. The present Participle in Kal, and the past in Niphal, come from the *Praeter*; and

(*a*) In Verbs final Tseri and Hholem, commonly, are the same with the Praeter; as מָלֵא Praet. and Part.

	יָגֹר	—	—
So in Verbs ע״ו	קָם	—	—
Reg. Verb in Niphal	נִקְטַל Praet.	נִקְטָל Part.	

The form of the Verbal noun or adjective, קָטֹל, now used *only* as a Verbal, was probably the old form of the Pres. Part.

(*b*) The active Participle in Kal, of Verbs final *O*, inserts וֹ or ֹ impure, after the first radical; as קוֹטֵל or קֹטֵל, Hholem immutable.

2. The Participles of all the other Conjugations are formed from the Infinitive Mood, by prefixing מְ, which expels the characteristic הּ, in the same manner as the Praeformatives, § 88. 3.

In Verbs *Ayin doubled*, the Part. in Hiphil is formed from the Praeter; and in a few other cases. (§ 115.)

3. Only Kal has two Participles; and the past Participle here, is probably a form of the Passive voice of Kal.

§ 91.

Verbs: paragogic and apocopated Futures.

1. We have seen, (§ 84.) that the Hebrew has but two tenses, and two definite Moods. This defect is supplied, in some measure, by varying the form of the Future, so as to use it for the Subjunctive, or Optative Moods, &c. Some of the forms are lengthened, and some apocopated, in order to accomplish this.

In Hebrew, the power of expressing different Moods, by varying the form of the Future, seems to be in an imperfect, or kind of incipient state. In Syriac or Chaldee there is nothing of it. But in Arabic, it is carried to such perfection, that all the various Moods can

be expressed. Thus, there is a common Future; a Fut. Subjunctive; a Fut. Conditional; a Fut. *energetic*, i. e. strengthening the expression, and used for commands, wishes, assurances, oaths, &c; all of which are distinctly marked, by their various forms.

2. The *lengthened* or paragogic Future, is that which receives ָה (seldom ֶה) paragogic, at the end. Commonly, only the *first Persons*, sing. and plural, receive this. E. g. אֶקְטֹל, paragogic form אֶקְטְלָה *let me kill*. It occurs in the active conjugations of all the different classes of Verbs; but not in the passive conjugations, and very seldom in Verbs ל״ה; and never in any Verb, when it has Suffixes.

The very few instances, where the second and third persons receive ָה paragogic, exhibit it in the same sense that it has, when attached to the first persons.

3. The *apocopated Future* is made by shortening or dropping the final syllable of the Future, in the *second* and *third persons*, which ends with the final radical of the Verb.* It occurs,

	Usual form.	Apocopated.
(*a*) In reg. Verbs, in Hiphil; as	יַקְטִיל	יַקְטֵל
(*b*) Kal of Verbs ע״ו; as	יָמוּת	יָמֹת
Hiphil of the same Verbs, as	יָמִית	יָמֵת
(*c*) In all Conj. of verbs ל״ה; Kal	יִגְלֶה	יִגְל (יִגֶל § 123.)
Piel	יְגַלֶּה	יְגַל
Hiph.	יַגְלֶה	יַגְל (יַגֶל § 123.)

In *a*, the Tseri of the apocopate form is pure, and therefore shorter than the Hhireq of the common form, which unites a Quiescent with it, and is therefore prolonged. (§ 23. 3.) So in *b*, the

* The first person sing. Fut., though ending with a Radical, is not apocopated, except when Vav conversive is prefixed; but in this case, generally, Vav merely changes the vowel, but does not add to the word the meaning which is described in No. 4. infra.

Hholem is *pure*, and for the same reason, shorter than the (וֹ) of the common form. In *c*, the final consonant with its vowel falls away, and the apocopate form is read with a mere furtive Seghol, or Pattahh, at the close ; in Piel, however, יְגַל stands for יְגַלּ, (§ 55. 2.) Daghesh being necessarily omitted at the close. (§ 28. note 2.)

4. In the meaning of the paragogic and apocopated Futures, there is nearly an entire agreement. Both stand, when the idea of commanding, exciting, permitting, wishing, urging, &c, is meant to be conveyed ; as נֵלְכָה *let us go*, com. form נֵלֵךְ ; תּוֹצֵא *let* (the earth) *produce*, com. form תּוֹצִיא, *it will produce.*

Both stand in the latter clause of a conditional sentence, which clause begins with the Conjunction וְ *that ;* as "Bring us food, וְנֹאכְלָה *that we may eat*," com. form נֹאכַל ; "Bring him out and stone him, וְיָמֹת *that he die*," com. form יָמוּת, &c.

Both have *frequently*, but not always, a *special* meaning, after *Vav* conversive prefixed to the Verb. (§ 93. comp. § 62. 3. *d.*)

The paragogic and apocopated forms, though generally significant, are not always so ; at least, they are used, especially in poetry, in a somewhat greater latitude, than the explanations above would seem to imply. The apocopated form after *Vav* conversive, is a matter of course, in many cases, (§ 62. 3. *d.*) ; and is not, therefore, always of particular significance.

§ 92.

Verbs : paragogic and apocopated Imperatives.

1. The Imperative imitates the future here, as in other respects, (§ 89.) The Imperative paragogic occurs in Kal ; but seldom, however, in any other Conj. ; as

	com. form.	Paragogic.
Imp. Kal	שְׁמֹר	שָׁמְרָה
	קוּם	קוּמָה
Piel	סַפֵּר	סַפְּרָה

2. The Apocopated Imperative predominates, in some of the Conjugations, in Verbs ל״ה and ע״ו; as

Piel	גַּל	instead of	גַּלֵּה
Kal	מֹל	—	מוּל

3. In Hiphil, the par. and apoc. forms are common; as

apoc.	parag.	regular.
הַקְטֵל	הַקְטִילָה	הַקְטִיל

The regular form here is almost entirely extruded by the others.

NOTE. Only the second person sing. masc., i. e. the ground-form in the Imper. is susceptible of the paragoge or apocope in question.

4. The meaning of the Imperative is, generally, rendered energetic, by the paragogic and apocopated forms. But it is difficult to point out a definite meaning, distinct from that of the common Imperative, in some cases where these forms occur.

General Remark. On the whole, the paragogic and apocopated Future and Imper. are to be regarded, in Hebrew, as rather in an *incipient* than a *completed* state; and are not so definitively marked as in Arabic.

§ 93.

Verbs; Vav conversive of the Future.

1. To express the Imperfect, (the past of narration,) the Hebrews used the Future Tense, with *Vav* prefixed, having a Pattahh, and a Daghesh after it; as וַיִּקְטֹל.

But when the Praeformative has a Sheva under it, the Daghesh is omitted, as וַיְקַטֵּל. Before the formative Prefix א, the Pattahh is lengthened, as וָאֶקְטֹל. (§ 46. 1.)

2. *Vav conversive* commonly, not always, causes the Future to take an apoc. form.

3. Vav conversive, commonly, not always, draws back the tone or accent, from the last to the penult syllable, when the penult is a pure syllable. (§ 62. 3. *d.*)

But this drawing back of the accent cannot happen, of course, in the cases where the verbs have formative Suffixes, inasmuch as the accent can never be drawn farther back than the penult syllable.

4. Vav conversive is probably a fragment of the Verb הָוָה *to be.* The first letter is dropped, as it commonly is in Syriac; then the וָה assimilates the ה by a Daghesh, that follows it, like מַזֶּה for מַה־זֶּה. We have, then, in וַיִּקְטֹל, a word equivalent to, or the same as הָוָה יִקְטֹל, i. e. *it was* (that) *he killed,* = *he killed.*

So the Arabians constantly make their Imperfect, writing out, in full, the verb of existence; and so the Syrians make it, by joining the present Part. to the Verb of existence.

§ 94.

Verbs: Vav before the Praeter.

1. Vav, prefixed to the Praeter, is merely a conjunction. It gives to the Praeter the sense of the Future, because it connects it either with some antecedent Future or Imperative, expressed or implied. As in other languages, the Conj. *and* connects like cases and moods; so here it connects or indicates like tenses. The solution of the difficulty lies in this, that the Hebrew tenses are, in themselves, real *Aorists,* capable of being modified by circumstances.

2. As Vav conversive of the Future *draws back* the Accent, on the contrary Vav before the Praeter, *throws it forward;* as שָׁבַ֫רְתִּי, but with Vav וְשָׁבַרְתִּ֫י.

But this effect, though *usual,* is not uniform. (Comp. § 62. 3. *d.*)

§ 95.

Verbs : changed by Pronoun-suffixes.

1. The vowel changes, in consequence of suffixing pronouns, are numerous, and can be learned only from the Table. (Vide § 126. and Paradigm.) But the changes, by which the *Consonants* of the usual forms are affected, are,

Praet. 3 pers. sing. fem.	ַת—	stands for	ָה—	final.
2. sing. fem.	תִּי—	—	תְּ	—
2. plur. masc.	תּוּ—	—	תֶּם	—
Future and Imper.	וּ—	—	נָה	—

2. Participles and the Infinitive Mood can take Suffixes, either as verbs or nouns. But in the Infinitive, the noun Suffix is the subject, and the verbal Suffix the object, of the action expressed by the Verb ; as פָּקְדִי *my punishment*, i. e. that which I inflict ; לְפָקְדֵנִי *to punish me.*

3. Passive and Reflexive Conjugations and Neuter Verbs, from their nature, cannot receive Suffixes; for these Suffixes are in the Accusative case, and therefore require a *transitive* Verb before them. Where Suffixes are joined with these Conjugations, it indicates that they are taken in an active sense ; or else, that the Suffix is *in Dativo commodi.*

For an illustration of all the changes occasioned in Verbs by Suffixes, see § 126. and Paradigm.

§ 96.

Verbs : Paradigm of the regular Verb.

Thus far, the observations on Verbs have been of a general nature, applicable, with very little exception, to all the various kinds of verbs, regular and irregular. We

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come now, to particulars respecting the several classes of Verbs, so as to show wherein they differ from each other, in the mode of Inflexion.

The Paradigm of the Regular Verb, (§ 127.) is to be studied, in connexion with the following Notes.

KAL: NOTES.

I. Praeter Tense.

1. Verbs *final Hholem*, (§ 76. 1.), with the common form, have also another, which retains the *Hholem* in the inflexion; as יָגֹר. יָגֹ֫רְתָּ, יָגֹ֫רְתִּי; which, when the accent is thrown off, becomes short, as וְיָגֹרְתָּ֫ *veya-gŏr-ta.*

2. Verbs *final Tseri*, § 76. 1, (*a*) Commonly drop the Tseri, in flexion, as חָפֵץ, חָפַ֫צְתָּ, i. e. they are declined as common regular verbs. (*b*) But in Pause, they retain it, as דָּבֵ֑קוּ. Several verbs have (–) when not in Pause, and (..) when in it; as שָׁכַן, in Pause שָׁכֵ֑ן. (*c*) When the accent is thrown forward, beyond the Radicals, by Suffixes, &c, the Tseri of the ground-form is changed into its corresponding short vowels, i. e. *short Hhireq*, or *Seghol*; e. g. יָרֵשׁ, יְרִשְׁתֶּם; יָלַד, יְלִדְתִּיךָ, שָׁאַל, שְׁאֶלְתֶּם. (Comp. § 54.)

N.B. The tone is always on the ultimate syllable of the Verb, when the penult, in the Paradigm, is not marked with the accent. For the universal laws of accentuation, see § 62, where it may be seen, how many causes operate to change the common accentuation, which is exhibited in the Paradigm of the Verb.

II. Infinitive.

1. Infinitive Absolute, with Hholem impure, either fully or defectively written, is invariable; as קָטֹל or קָטוֹל.

2. The Infinitive Construct exhibits various forms; as קְטֹל, קְטוֹל (Hholem pure, very generally, there are a few exceptions;) קְטַל; fem. קָטְלָה or קְטָלָה, קִטְלָה, קְטֹלֶת; מִקְטַל (Chaldaism.)

The feminine forms are rather unfrequent.

III. Future Tense.

1. Forms of the Future, יִקְטֹל, יִקְטוֹל, (Hholem pure); יִקְטַל (§ 38. 4. *b.*) Several Verbs have Fut. *O* and *A*, with a difference of meaning; and others, both forms without any difference of meaning.

Uncommon forms occur, like יִקְטוֹלוּ 3d pers. plur.; תִּקְטוֹלִי 2d sing. fem.; תִּקְטוֹלֵם, 2d sing. masc. with Suffix-pronoun, instead of תִּקְטְלֵם.

Also, אֶקְטְלָה, אֶשְׁקֳטָה. Both these result from retaining, in some degree, the Hholem sound in the last syllable of the ground-form, and are imitations of Chald. and Syriac futures, which have *U.*

2. For the changes in the vowels of the Future, occasioned by Pause accents, Suffixes, &c, see § 54, and § 62. 2. 3.

IV. Imperative.

Forms; קְטֹל, קְטוֹל (Hholem pure); קְטַל; with ה ָ paragog., קָטְלָה, קִטְלָה; seldom קְטֹלָה, קְטָלָה. 2d pers. fem. קִטְלִי, קְטֻלִי; 2 plur. masc. קִטְלוּ, קְטֻלוּ (seldom); in Pause, קְטֹלוּ, קְטָלוּ.

NOTE. The final Hholem of the Infin. cons., Fut., and Imper. is commonly written without *Vav;* but sometimes with one. It is pure, and therefore mutable; and goes into Qamets Hhateph, when the accent is removed by Maqqeph, &c. (Vid. § 54.)

V. Participles.

1. *Active Participle.* (*a*) קוֹטֵל, קֹטֵל (Hholem impure); seldom קוֹטֵיל, קוֹטֵל. With *Yodh parag.*, קֹטְלִי fem. קֹטַלְתִּי from קֹטֶלֶת, (very unfrequent.)

(*b*) In verbs *final Tseri and Hholem*, as קָטֵל, קָטֹל.

NOTE. The final vowels, (ֵ , ֹ) are mutable, and when the accent is thrown off are shortened into (ֶ or ָ), or dropped.

For an account of the fem. Part. see § 148; and for Plur. forms, see Par. vii. of Nouns.

2. *Passive Part.*; קָטוּל, which not unfrequently in neuter verbs, and a few times in transitive ones, is used in an active, as well as passive sense; which is very common in Syriac.

§ 97.

Regular Verb : Paradigm ; Niphal.

1. The Praeter has no variety. Infin. absolute is, in a very few cases, used for the Infin. const.; and *vice versa*.

2. The final Tseri of the Infin., Fut., and Imper. is shortened into Seghol, when the accent is retracted, by Vav conversive, &c. (§ 62. 3. *d. e. f.*) In some cases without this retraction; as הִשָּׁמֶר.

Instead of Seghol, however, Pattahh sometimes appears; as תֵּעָזַב. And in cases where the accent is not retracted, but the *final* syllable is in Pause, Pattahh often appears; as וַיִּגָּמַל: especially in the 2d and 3d pers. fem., as תִּשָּׁגַלְנָה. So under a syllable with a Guttural, as תִּפָּלַחְנָה; or a Resh, as תִּוָּתַרְנָה; and sometimes in other cases; so that second and third persons seldom appear, except with Pattahh in the accented syllable. (§ 65. 4., § 99. 1. *c.*)

(3) First pers. sing. אֶקָּטֵל, sometimes אִקָּטֵל.

(4) The prepositions בְּ, כְּ, לְ, prefixed to the Infin. of Niphal, (sometimes, not always,) expel the הַ, and stand in its place; as בִּקָּטֵל, instead of בְּהִקָּטֵל. (Comp. § 88. 3.)

§ 98.

Regular Verbs : Paradigm ; Piel and Pual.

I. Piel. (1) Praet. קִטֵּל; קִטַּל, (Pattahh often before Maqqeph, and sometimes elsewhere); קַטֵּל.

(2) Inf. abs. קַטֹּל, rarely קַטֵּל. Const. fem. קַטְּלָה, קַטֶּלֶת.

Note. The Tseri in Infin., Fut., and Imper. is shortened into Seghol, when the accent is removed from it. (§ 54. 2.)

II. Pual. קֻטַּל, קָטַּל (with Qamets Hhateph.) קוּטַל (Shureq short; merely orthographic mode of the later Hebrew, in imitation of the Syriac.)

Part. מְקַטֵּל, מְקֻטָּל, with Resh, מֹרָט instead of מְמֹרָט. The Mem is, not unfrequently, omitted in the Participle.

III. In *Piel* and *Pual*, in the forms which have a Sheva under the middle Radical, the Daghesh characteristic of the Conjugations, not unfrequently, is omitted; as שִׁלְחָה instead of שִׁלְּחָה; שִׁלְחוּ for שִׁלְּחוּ, &c.

Sometimes the omission of Daghesh is compensated by lengthen-

ing the preceding vowel, as יְחַֽלְקוּ for יְחַלְּקוּ (§ 46.); or by a composite Sheva under the Dagesh'd letter, as לֻקֳּחָה for לֻקְּחָה.

The verb הֵחֵל in Piel has either הֵחַל or הֵחֵל.

§ 99.

Verbs: Paradigm; Hiphil, and Hophal.

I. Hiphil, Praeter. (*a*) The 3d person sing. and plural have ִי immutable in the ultimate, without any variety of form; out of the 3d person, Pattahh appears as in Kal.

(*b*) Various forms; הִקְטִיל, הֶקְטִיל, אַקְטִיל (Chaldaism.) In 2d and 1st persons, *sometimes*, short Hhireq instead of Pattahh, i. e. when the verb has a Suffix; as הִקְטִלְתִּיהוּ, instead of הִקְטַלְתִּיהוּ.

(*c*) Inf. abs. הַקְטִיל, הַקְטֵל, אַקְטִיל (Chaldaism.) The form with Tseri destitute of Yodh, appears to be sometimes shortened, when the accent is removed; as הַכֶּר־פָּנִים, instead of הַכֵּר. Sometimes, but rarely, the abs. Infin. has the same form as the Infin. construct.

Inf. Const. with prefix preposition, commonly as לְהַקְטִיל, but also לַקְטִיל, expelling the *He*. (Vide §§ 97. 4., 88. 3.)

Inf. Cons. הַקְטִיל, sometimes הִקְטִיל like the Perfect; rarely as the Infin. absolute.

(*d*) Imper. הַקְטֵל (Tseri mutable,) הַקְטִילָה. The regular form הַקְטִיל is not in use; the apoc. or parag. forms only are to be found in 2d pers. masc. sing.

(*e*) In the Future, the apocopate form is יַקְטֵל, (Vid. § 91. 3.) with Tseri pure, and mutable. In Pause, this Tseri becomes Pattahh; as וַיַּקְטַֽל. (§ 97. 2., 55. 4.)

In the 3d pers. plur., the (ִי) of the common Future, sometimes, though very rarely, is omitted; as יַקְטְלוּ for יַקְטִילוּ.

(*d*) Part. מַקְטִיל, מַקְטֵל, fem. מַקְטֶלֶת.

(*e*) For accentuation, see § 62. 2. *e*.

II. Hophal, הָקְטַל, often הֻקְטַל. The same verb sometimes has both forms.

Inf. abs. הָקְטֵל, הָקְטֵל; Const. הָקְטַל, &c.

§ 100.

Verbs : Paradigm ; Hithpael.

1. Praeter. הִתְקַטֵּל, הִתְקַטַּל. So the Imp. and Fut., sometimes הִתְקַטֵּל, in Pause הִתְקַטָּל; יִתְקַטֵּל, &c.

2. The Persons in the Praeter. with Pattahh, sometimes have short Hhireq instead of it, when the accent is moved forward; as וְהִתְקַטַּלְתִּי.

3. The Tseri of this Conj. is pure and mutable.

4. As in Piel and Pual, (§ 98. III.) the Daghesh sometimes falls out, and is compensated by a long vowel; as הִתְפָּקְדוּ for הִתְפַּקְּדוּ.

§ 101.

Verbs with Gutturals.

1. Triliteral Verbs, with Gutturals in the ground-form, are regular in respect to retaining all their Radicals, throughout their flexion. But in regard to their *Vowel-points*, they differ in several respects from the regular Paradigm קָטַל.

2. *Aleph*, as the first letter of Verbs, is sometimes quiescent, (and then, of course, does not belong here,) and sometimes is treated as a Guttural. As the second Radical, it is *always Guttural*; as the third, *always quiescent*. To the class of Verbs, then, to be treated of under this Section, belong

(*a*) A part of Verbs פ״א* (Vide supra.)

* It is proper to advertise the student, here, that as the verb פָּעַל, used by the older Grammarians as a Paradigm of verbal inflexions, gave name to the Conjugations, (§ 75.) so the several letters of this same Verb, have been used in a technical way, by Heb. Grammarians. Thus, פ being the first letter of פָּעַל, to say that a verb is פ *Guttural* is the same as to say, that the first letter of the Root is a Guttural letter. So פ״א *Pe Aleph*, means a word whose first letter is א; פ״ה *Pe He*, a word whose first Radical is ה; ע״ה *Ayin He*, a word

(*b*) All of Verbs עא״ (but none of verbs לא״.)

(*c*) All of — פה״ or עה״ } but almost none of לה״, because ה quiesces at the end.

(*d*) All that have ח or ע, as one of their Radicals.

§ 102.

Verbs: Pe Guttural.

1. Where the regular Verb has simple Sheva under the first radical, these Verbs take a composite Sheva instead of it. (§ 46. 2.) Vide Paradigm.

Where Praeformatives are added, they take the short vowel that is found in the composite Sheva, which follows, instead of the usual vowels in the regular forms; as יַעֲמֹד instead of יִעְמֹד; יֶאֱסֹף instead of יִאְסֹף.

NOTE. The Composite Sheva under the Guttural, here, is commonly, (not always,) homogeneous with the vowel that stands under the Praeform. in regular Verbs. Thus, for נִעְמַד we have נֶעֱמַד.
For הִעְמִיד ——— הֶעֱמִיד.
— הָעְמַד ——— הָעֳמַד, &c.

3. *Sometimes*, a simple Sheva stands under Gutturals, here, instead of a Composite one; but it is then always preceded by the same vowel, which would precede it if the Sheva were Composite. E. g. יַחְמֹד instead of יַחֲמֹד; יֶחְבֹּשׁ instead of יֶחֱבֹּשׁ.

whose second Radical is ה; לה״ *Lamedh He*, or לא״ *Lamedh Aleph*, one whose 3d Radical is ה or א; &c. This is an abridged mode of expression, derived from the fact, that פ is the first, ע the second, and ל the third or last Radical of פָּעַל. The reader will observe that when two strokes are put over a single letter, or the final letter where there is two or more together, (as פ״, פא״, לה״,) the strokes are designed to indicate that the letters are used technically, and that they are always to be read, by calling the alphabetic names of each letter.

4. When, in the course of flexion, the letter that follows the Guttural with composite Sheva, obtains a simple Sheva, the *composite Sheva* of the Guttural goes into its corresponding short vowel; as יַעַמְדוּ instead of יַעֲמְדוּ; for the latter would make an impossible syllable in Hebrew, as it would require three consonants to be placed before a vowel. (§ 38. 4. § 59. 3.)

5. In cases where the first Radical is required to be doubled in flexion, (as in the Inf., Imp., Fut. Niphal,) instead of the Daghesh usually written, the preceding vowel is *commonly* prolonged, (§ 48. 1.); as הֵעָמֵד instead of הֵעַמֵּד, Niph. Infinitive.

NOTE. Piel, Pual, and Hithpael of this class of Verbs, are altogether Regular.

§ 103.

Verbs Pe Guttural: Paradigm, Notes.

I. Kal.

1. Inf. Const., אֱכֹל, עֲמֹד; with a Preposition, לֶאֱכֹל לַעֲמֹד; also, לֶאֱכֹל. Feminine forms, אַשְׁמָה, חֶזְקָה.

2. Imperative. In verbs פא, אֱסֹף, אֱחֹז. With ה parag. אֶסְפָה. So 2d pers. fem. חִשְׂפִי; 2d masc. plur. אֶהֱבוּ.

3. Fut. *O*, as יַעֲמֹד. Fut. *A*, as יֶחֱזַק; and sometimes Fut. *O* as יֶאֱסֹף. Some verbs have both forms.

Fut. *O*, with Sheva simple, יַחְגֹּר; Fut. *A*, יֶחְדַּל. Sometimes sing. as יַחֲבֹל and plur. as יַחְבְּלוּ. A peculiar form is תֶּהֱלַךְ for תֵּהָלֵךְ (Vid. § 60. 6.)

4. The Pattahh sound is somewhat shorter than the Seghol sound. When a Verb *Pe Guttural* has the Seghol vowels in its ground-form, and afterwards receives accession at the end, the Pattahh vowels, as being shorter, are *sometimes* substituted for the Seghol ones. E. g.

Sing. יֶאֱסֹף, but Plur. יַאַסְפוּ.
—— יֶאֱסֹר, with Suff. יַאַסְרֵהוּ.
—— יֶחְסַר, but Plur. יַחְסְרוּ.

II. Niphal.

Praet. נֶעֱמַד , נֶחְשַׁב . The form with Pattahh under the נ characteristic, appears only in the Part. when increased, as נַעֲלָם , fem. נַעֲלָמָה , plur. נַעֲלָמִים ; and sometimes in the Inf. absolute, as נַהֲפוֹךְ .

III. Hiphil.

(*a*) Praet. הֶעֱמִיד , sometimes with Vav וְהַעֲמִיד ; הֶחְסִיר ; a peculiar form is הַעֲלָה for הֶעֱלָה (§ 60. 6.) Fut. יַעֲמִיד .

(*b*) Vav prefixed to the Praeter, changes the Seghol class of vowels to the Pattahh class. E. g. הֶחֱרַמְתִּי , but with *Vav* וְהַחֲרַמְתִּי . (Sup. 4.)

IV. Hophal.

הָעֳמַד , הָהְפַּךְ ; peculiar form, הֹעֲלָה for הָעֳלָה . (§ 60. 6.)

Note. Some Verbs, which are both פּ *Guttural* and לֹה, punctuate the first Guttural in the Future, as if regular. Thus חָיָה *to live*, Fut. יִחְיֶה ; also some others.

§ 104.

Verbs : עּ *Guttural.*

1. The departures from the regular Paradigm, here, are fewer than in Verbs פ *Guttural*. The principal departure is, that in persons and forms, where the middle Radical of the *regular* Verb would have simple Sheva under it, verbs ע *Guttural* have a composite Sheva ; viz, generally (ֲ). (Vide Paradigm, § 127. No. iii.)

2. The last syllable of the Future and Imperative, having a Guttural in it, generally takes Pattahh, (§ 46. 3.); a few take Hholem. But the Infinitive, contrary to what might be expected, takes Hholem. (Vide Parad.)

Note. Inasmuch as the Pattahh is placed here, merely from the influence of the Guttural, the Future Pattahh of this species of verbs is not, of course, of any *particular* significancy, like those mentioned in § 76. 1, and § 88. 3.

3. In like manner, Piel not unfrequently has Pattahh, instead of Tseri, as נִהַג . נִחַם ; and the Imp. of Hiphil also, as הַרְחַק instead of הַרְחֵק.

4. In the Conjugations with Daghesh forte, (Piel, Pual, and Hithpael,) Daghesh is of course excluded, (§ 46. 1.) and the preceding vowel is sometimes lengthened, but more often remains unchanged. E. g. Piel Praet. מֵאֵן, נֵאֵץ ; Fut. יְפָאֵר, יְנָאֵץ. Pual, נֹעַל (instead of נֻעַל,) but also רֻחַץ.

Before ה and ח, Pattahh remains; but before middle Resh, in all the Daghesh'd Conjugations, the vowel is *always* prolonged; as בֵּרֵךְ, יְבָרֵךְ, בֹּרַךְ, &c.

Notes on the Paradigm.

5. The Imper. fem. forms its syllable, after the analogy of § 102. 2. Thus זַעֲקִי , זְעַק , &c.

So also the Inf. fem., as שַׁחֲטָה, אַהֲבָה ; sometimes with *Qamets Hhateph*, as רָחֳקָה , זָעֳמָה for זַעֲמָה . (§ 60. 6.)

6. The forms that end with Tseri shorten it into Seghol, when the accent is removed from it. (§ 54.)

7. Hithpael in Pause changes the Pattahh under the first radical into Seghol, as הִתְנֶחָמְתִּי instead of הִתְנַחַמְתִּי . (But see § 60. 1.)

§ 105.

Verbs : ל Guttural.

1. When the final letter of the Root would regularly have a Sheva under it *expressed*, the verbs of this class are, nearly without exception, conformed to the regular ones as Kal Praet. 2 per. שָׁמַעְתָּ.

But the 2d pers. fem. takes *Pattahh furtive*, under the Guttural; thus שָׁמַעַתְּ instead of שָׁמַעְתְּ . (§ 26. 2. *c.*) And a very few forms exist, like נִגְעֲנוּ for נִגְעַנוּ .

2. All the forms, that end with a Guttural letter, end with *Pattahh* also; and

(*a*) With *Pattahh furtive*, when the vowel of the ultimate syllable is ִי, וֹ, or וּ, impure. (§ 27. 2.) Thus, שָׁמוֹעַ, שָׁמוּעַ, הִשְׁמִיעַ.

The Inf. const. Kal. has Hholem impure here, contrary to all analogy; therefore, שְׁמוֹעַ, and not שְׁמֹעַ.

(*b*) The final vowel is Pattahh, without exception, in the Future and Imperative of Kal. (See Parad.) So, also in the Segholate Part.; as שֹׁמַעַת, instead of שֹׁמֶעֶת.

3. All the forms in these Verbs, which would *regularly* have Tseri, either retain it with a Pattahh furtive after it, as שֹׁמֵעַ, or drop it, and substitute the vowel Pattahh, as שֹׁמַע.

The first is common, where the pause accent falls on the case absolute of Participles, in the Inf. abs. &c, i. e. wherever a *lengthened* form is required: the second form, in the regimen of Part., in words with Conjunctive Accents, in the Cons. Infin.. &c.

4. Verbs ל״ר *commonly* take Pattahh, in their final syllable; as יֹּאמַר, but also יֹּאמֵר. (§ 46. 3.)

§ 106.

Irregular Verbs.

1. These have commonly been divided into *imperfect* and *quiescent*, and that order followed in treating of them, which this division required. As all divisions of this nature are merely technical, I shall follow that order, in treating of Irregular Verbs, which seems to be most simple; and shall therefore make three Classes of them; viz.

I. Verbs irregular *Pe*, i. e. as to the first Radical.

(*a*) פ״א, *Pe Aleph.*

(*b*) פ״י and פ״ו, *Pe Yodh* and *Pe Vav.*

(*c*) פ״ן, *Pe Nun.*

II. Verbs irregular *Ayin*, i. e. as to their second Radical.

(*a*) ע״ע, i. e. *Ayin doubled.*

(*b*) ע״ו, *Ayin Vav.*

(*c*) ע״י, *Ayin Yodh.*

III. Verbs irregular *Lamedh*, i. e. as to their third Radical.

(*a*) ל״א, *Lamedh Aleph.*

(*b*) ל״ה, *Lamedh He*, which properly are ל״י, or ל״ו.

§ 107.

Verbs פ״א.

1. Verbs פ״א, for the most part, are inflected simply as Verbs פ״ *Guttural*, (§§ 102, 103.) א being treated as a Guttural. But in a few instances, in several of the Conjugations and Moods, א appears, occasionally, as a Quiescent, and assumes the forms presented in the Paradigm and Notes. The latter only, or Verbs פ״א *quiescent*, is the kind of Verbs treated of here.

2. In the Fut. Kal, 1st person, quiescent א falls out, as אֹמַר for אאֹמַר; (to avoid the concurrence of two Alephs.)

§ 108.

Verbs פ״א*: Paradigm, Notes.*

I. Fut. Kal.

Forms; יֹאמַר, יֹאמֵר, יֵאתֶה, יֵתֶה (Aleph dropped.) So תֹּמְרוּ for תֹּאמְרוּ, &c. (For accentuation, see § 62.) The common form of Verbs פ״ *Guttural* co-exists, also, with the quiescent one, as יֹאחֵז, יֶאֱחֹז; יֹאהֵב, יֶאֱהַב.

II. Inf. and Imper.

Inf. Quiescent, only in לֵאמֹר for לֶאֱמֹר. Imper. אֱפוּ (Syriasm) for אֱפוּ.

III. Niphil.

The only example of quiescence is נֹאחַז.

IV. Hiphil.

Inf. הָכִיל for הָאֲכִיל. Imper. הַתִיוּ (Syr.) for הֶאֱתָיוּ from אָתָה.
Fut. אוֹכִיל for אַאֲכִיל; וַיֹּאצֶל for וַיַּאֲצֵל (Final Tseri shorten-
Part. מֵזִין for מְאַזִין. [ed: § 54.

V. Hophal.

Fut. יוֹכְלוּ for יֻאָכְלוּ.

VI. Piel.

Fut. תְּזַרְנִי for תְּאַזְּרֵנִי. Part. מְלַפְנוּ for מְאַלְּפֵנוּ.

§ 109.

Verbs פי.

1. Under this general appellation three classes of Verbs are comprised, which differ from each other in their flexion, although the ground-forms exhibit the same letters.

I. Most Verbs פי appear to have been originally פו; the *Vav* being changed to *Yodh*, because the Hebrews generally avoided beginning a syllable with *Vav*. Thus יָלַד appears to have been וָלַד, as it is in Arabic; and so, in respect to most Verbs of this ground-form, in the Hebrew; the original *Vav* often appearing, in the course of inflexion.

II. A small Class appear to be originally פי, as יָקַץ, (the same in Arabic); and these retain the *Yodh* through their flexion.

III. A few assimilate their *Yodh*, as Verbs Pe Nun do their Nun. (§ 113. 3.)

§ 110.

Verbs פ״י, *properly* פ״ו; *I. Class of* פ״י.

1. These verbs in Piel, Pual, and Hithpael are, almost without exception, *regular.*

2, In Kal, the Praeter is regular, and also the Participles. But there exists two modes of flexion, in the Future, Imperative, and Infinitive;

(*a*) Fut. *Tseri.* When this Future is used, it requires the Praeformative to be pointed in the same manner, and the Yodh of the Root then falls out. E. g. יֵשֵׁב, instead of יֵישֵׁב, which is for יִיְשֵׁב or יִוְשֵׁב. (The short Hhireq under the Praeformative meeting with a Yodh, quiesces in it, and lengthens into Tseri.) In like manner the Yodh falls away, in Imper. and Infinitive. (See Parad., and § 42. 1. *b.*)

When the last syllable has a Guttural in it, it may have Pattahh, as Fut. יֵדַע, Imper. דַּע; but otherwise, it retains the Tseri.

(*b*) Fut. *Pattahh* and *Hholem* (except Fut. Pattahh, merely on account of a Guttural, supra,) do not lose their Yodh by inflexion, like the *Future Tseri,* but imitate regular Verbs. (Vide Parad.)

The same distinction in regard to retaining or dropping the Yodh in the Fut. and Imper. prevails in Arabic and Syriac.

3. The original *Vav,* in this class of Verbs, appears in Niphal, Hiphil, and Hophal, (sometimes in Hithpael;) but for the most part as Quiescent. E. g.

Niphal נוֹשַׁב quiescent in וֹ, instead of נִוְשַׁב; § 48. 3.
— Fut. הִוָּשֵׁב (Vav moveable.)
Hiphil הוֹשִׁיב quiescent in וֹ instead of הִוְשִׁיב; § 48. 3.
Hophal הוּשַׁב — וּ — הֻוְשַׁב; § 48. 3.
(Sometimes) Hithpael הִתְוַדַּע, Vav moveable.

A few nouns, derivatives of Verbs פוֹ, exhibit the original root; as וָלָד from יָלַד; מוֹרָד from יָרַד; תּוֹרָה from יָרָה, &c.

4. Verbs *Fut. Tseri*, and those *Fut. Pattahh* and *Hholem*, (sup. no. 2.) except in Kal, agree in flexion; being both declined as in the Paradigm יָשַׁב.

Several Verbs have both kinds of Futures, and other forms agreeably to them; as יָרַשׁ, Imp. יְרַשׁ and רֵשׁ.

§ 110.

Verbs פי, *properly* פו: *Paradigm, notes.*

1. Fut. *A* or *O* written as יִרַשׁ, (Yodh omitted.) יִרְאוּ for יִירְאוּ.

2. Infinitive of Fut. *E* seldom masculine, as דַּע; but generally fem., as לֶדֶה, רֶדֶה. With Suffix, as שִׁבְתִּי, רִדְתִּי, ה of the fem. form going into ת, as usual. Inf. of Fut. *O* fem., יְבֹשֶׁת, יְכֹלֶת, &c.

3. Imper. (of Fut. *E*.) commonly has parag. ה; as רְדָה for רֵד; לְכָה or לְךָ, for לֵךְ, &c.

II. Niphal.

1. Vav here rarely quiesces in Shureq, as נוּגֵי part. plur. reg. from יָגָה; Part. נוֹקָשׁ for נוֹקָשׁ, but once.

2. Fut. יִירָה for יִוָּרֶה; וַיִּיָּחֶל for וַיִּוָּחֶל. The first person Fut. always אִוָּשֵׁב, not (as a regular verb,) אֶוָּשֵׁב.

III. Hiphil.

1. Future sometimes retains the ה after the Praeformative; as יְהוֹשִׁיעַ for יוֹשִׁיעַ; יְהוֹדֶה for יוֹדֶה, &c. (Chaldaism.)

2. The *Vav* of the Fut. is sometimes omitted; as וַיֵּלֶךְ for וַיּוֹלֶךְ.

IV. Piel, and Hithpael.

1. Piel, Fut., וַיִּדּוּ, an abridged method of writing וַיְיַדּוּ.

2. In Hithpael; תִּתַּצַּב for תִּתְיַצַּב.

§ 111.

Verbs originally פי: *II. Class* פי.

1. They are regular, like פוֹ, in Piel, Pual, Hithpael, and also in Kal Praet. and Participles.

2. The common Fut. in Kal retains the Yodh, like the Future *A* and *O*, in verbs פ״ו, (vid. Parad. and § 110. 2. *b*.); but differs from that Future in this respect; viz, that it is susceptible of *Tseri* final also, without losing the Radical *Yodh;* e. g. יִיטַב, or יֵטַב, but also as יִיקַץ, or וַיִּיקַץ.

3. The characteristic difference, however, of this species of Verbs, lies principally in the Conj. Hiph., which retains the Radical Yodh; as הֵיטִיב, (not as פ״ו, הוֹשִׁיב.) See Paradigm.

The Yodh here sometimes retains its consonant power, instead of quiescing; as מֵיְמִינִים for מֵימִינִים; הַיְשַׁר for הוֹשַׁר.

The Yodh also remains in Derivatives of פ״י; as מֵישָׁר from יָשַׁר; מֵיטָב from יָטַב, &c.

4. In other respects the II. Class of פ״י agree with the I, or פ״ו.

5. Very few verbs in Hebrew, belong to the class of original פ״י. They are יָטַב, יָלַל, יָנַק, יָצַר. יָקַץ, and יָשַׁר; seven in all; and of these, יָצַר has forms, which correspond with Class I, II and III. (See Ges. Lex. יָצַר.)

6. Fut. Kal יִיטַב and יֵטַב *fully* and *defectively* written.

7. Hiphil, הֵיטִיב and הֵטִיב, &c. In the Future, some verbs have a very peculiar form, יְיֵלִיל for יֵילִיל; יְיֵטִיב for יֵיטִיב. Some also retain the characteristic ה; as יְהֵילִילוּ for יֵילִילוּ.

8. There are a few forms from Verbs פ״ו, which seem to be derived from פ״י; as הַיְצֵא for הוֹצֵא; but they are so few, that they are probably to be regarded as the result of error in transcribing.

§ 112.

Verbs פ״י, *imitating* פ״ן; *III. Class of* פ״י.

The peculiarity of these Verbs is, that throughout where נ is assimilated, in Verbs פ״ן, (§ 113. 3,) Yodh is assimilated here. (Vid. Paradigm, § 127.)

2. Only a few Verbs belong to this Class; and of these, some have, in common with the assimilated form,

that also of either Class I, or II. of Verbs Pe Yodh; as יָצַק, Fut. יִצֹּק and יִצַּק; יָשַׁר, Fut. יִשַּׁר and יִישַׁר.

The Fut. *O* is limited to this class of Verbs פ״י.

§ 113.

Verbs פ״ן.

1. These Verbs are *always* regular in Piel, Pual, and Hithpael; also in Kal Praet., Inf. abs. and Participles; in Niphil Inf., Imp., and Future.

2. In the remaining Conjugations and Tenses, where they are commonly irregular, they are, not unfrequently, *regular also*; specially if the middle Radical be a Guttural, as נָגַע, Fut. יִנְגַּע. The regular and irregular forms not unfrequently appear in the same Verb; as נָטַר, Fut. יִנְטֹר and יִטֹּר.

3. The irregularity consists in this, that when the radical Nun would regularly have a *Sheva* under it, in the course of flexion or conjugation, it either assimilates itself to the following letter, or is dropped. E. g. נָטַר, fut. יִטֹּר for יִנְטֹר; Imp. גַּשׁ for נְגַשׁ, &c.

4. The Inf. Cons. only is irregular; and this commonly appears only in the Feminine form; as גֶּשֶׁת instead of גַּשׁ, (Vide § 60. 3.); with a Guttural, גַּעַת instead of גַּע, (§ 59. 4.) (Comp. § 110. 2.)

5. Future *O* is the common one in Verbs פ״ן, as יִטֹּר, although the Parad. has *A*; but Future *A* often occurs, and sometimes Fut. *E* occurs; as יִגַּשׁ, יִתֵּן.

If a Future tense occur with only two radicals in it, the first of which has a Daghesh, the root of the Verb may be either פ״ן, or that Class of פ״י which adopts the same Flexion, (§ 112,) or future Niphal of Verbs ע״ע. Practice only can enable one to determine to which it belongs.

§ 114.

Verbs פַן : *Paradigm, Notes.*

I. Kal.

(*a*) Inf. Const. has both the regular and irregular form; as נְטֹעַ and טַעַת; נְתֹן, תֵּת for תֶּנֶת (§ 41. 2. *a.*) The fem. Inf., as גֶּשֶׁת, with Suffix, is גִּשְׁתּוֹ.

(*b*) Imper. as גַּשׁ, גְּשׁ, גֹּשׁ, *A*, *E*, and *O*. With ה parag. גְּשָׁה, תְּנָה, &c. Also with regular form, as נְטַע.

Fut. as יִגַּשׁ, יִסֹּר, יִתֵּן, (*E* in this latter verb only.) Also regular.

II. Niphal.

(*a*) As the radical is frequently dropped in the Praeter, and compensated by the Daghesh in the middle Radical of the Verb, Niphal assumes the same form as Piel with Pattahh. E. g. Niphal and Piel נִקַּם; Niph. and Pi. נִשָּׂא.

Of a peculiar form is נִמּוֹל, in Niphal, from מָל.

(*b*) Inf. abs., sometimes as נִגּוֹף.

III. Hiphil and Hophal.

(*a*) The Nun Radical is seldom retained here; as הִנְחַלְתִּי; it is generally assimilated, as in the Paradigm.

(*b*) In Hophal, *Qibbuts* is a common vowel of the first syllable, (Vid. Parad.) But *Qamets Hhateph* sometimes appears; as הָנְתְּקוּ.

IV. Peculiar Verbs, imitating פַן.

(*a*) לָקַח imitates *Pe Nun*; as Fut. יִקַּח, Imper. קַח, קְחָה, &c.

(*b*) נָתַן assimilates the final ן before a suffixed ת; as נָתַתָּ for נָתַנְתָּ, &c. Infin. תֵּת the fem. Inf. for תֶּנֶת, &c. (§ 41. 2. *a.*) With Suffix תִּתִּי, &c; the Tseri of תֵּת going into short Hhireq.

§ 115.

Verbs עַע, *Ayin doubled.*

1. The irregularities of these Verbs arise from *contraction*. But the student must note, that with the *contracted* forms, in many cases, the *regular* forms also exist, which

differ in nothing, as it respects *form*, from קָטַל. Let it also be noted,

(*a*) That when the *ultimate* syllable of the Verb has an impure, i. e. an immutable vowel in it, or is immediately preceded by such a vowel, contraction never takes place; as Inf. abs. סָבוֹב; Part. act. סוֹבֵב; Part. pass. סָבוּב.

(*b*) When the middle Radical has a Daghesh in it, characteristic of Conjugation, contraction is excluded. Of course, Piel, Pual, and Hithpael, (Vid. 6. infra,) never contract.

2. The *general law* of contraction is, to drop the first vowel in the Verb, and utter the word by the aid of only the last vowel; as סַב instead of סָבַב.

But here note, that properly the two consonants בב still remain, although only one of them is written, because only one is pronounced; and the second is not represented by a Daghesh forte, because Daghesh cannot be written in a letter, (e. g. ב here,) which stands at the end of a word. (§ 28. note 2.) As soon, however, as the Verb receives any accession, the Daghesh'd ב, i. e. the double ב, discloses itself; as סַבָּה, סַבּוּ, סַבּוֹתֶם, &c, = סָבְבָה, &c.

3. When the Suffix begins with a consonant, and makes a syllable by itself, (as תָּ, תֶּם, תֶּן, נוּ, נָה,) instead of writing סַבְּתָּ, סַבְּתֶּם, &c. וֹ or ־ֵי is inserted after the Root, in order to make the second ב of the same more audible; so that it reads, סַבּוֹתָ, סַבּוֹתֶם, סְבִּינָה, &c.

The Hholem epenthetic is not unfrequently written without the Vav fulcrum; but is *impure*.

4. The Praeformatives and characteristic letters, (which *regularly* would have a short vowel,) in the contracted forms here, obtain a long one; which, however, (Shureq excepted,) are pure; as

Future יָסֹב instead of יִסְבֹּב (See 5. infra.)
Hiphil הֵסֵב — הִסְבֵּב
Hophal הוּסַב — הָסְבַּב, &c.

5. The original forms in this class of Verbs, from which are derived many of the contracted forms, are *unusual* ones in regular Verbs; e. g.

Future יִסֹּב from יִסְבֹּב instead of יִסְבֹּב
Praet. Niph. נָסַב — נָסְבַב — נִסְבַּב
Fut. — יִסַּב — יִסְּבַב — יִסָּבֵב
Hiph. הֵסֵב — הֵסְבֵב — הִסְבִּיב

These uncommon forms are found also in other classes of Verbs, or in the kindred dialects. Sometimes the contracted forms here, are derived from regular ground-forms; e. g. יֵמַר, as if from יִמְרַר; Niph. נִחַל as if from נִחְלַל, &c.

6. Piel, Pual, and Hithpael sometimes occur regularly; but, for the most part, instead of them appear the Conjugations Poel, Poal, Hithpoel, or their equivalents Pilpel, Pilpal and Hithpalpal. (Vide Paradigm.)

For the peculiar accentuation of the contracted forms, see 62. 2. *f.*

§ 116.

Verbs עע: *Paradigm, Notes.*

I. Kal.

(*a*) Praet. Verbs final Hholem retain it, in the contraction of the 3d persons, as רֹמּוּ (for רָמְמוּ), רַבּוּ, &c.

When the doubled letter is a Guttural, Daghesh is omitted; as שַׁחוֹתָ, (Vid. § 46. 1.) With ר, as אָרוֹתִי; the Pattahh under א is lengthened into Qamets, (§ 46. 1.) as a compensation for Daghesh omitted in the Resh which follows.

(*b*) The Hholem of the Inf., Fut., and Imper. is pure and mutable, and ought to be written, (as it generally is,) without the *Vav* fulcrum. Infinitive with Suffix, as חֻקּוֹ, (Hholem into Qibbuts.) Before Maqqeph, as סָב־ *sŏbh.*

The Infinitive also has, sometimes, final Pattahh, as in regular Verbs; e.g. שַׁךְ for שְׁכַךְ, &c; with Suffix, as בָּרָם, from בַּר Infinitive of בָּרַר.

Infinitive fem. רֹעָה; sometimes, as a kind of plural ending, שַׁמּוֹת, from שָׁמַם; חַנּוֹת from חָנַן.

Infinitive, sometimes, like that of verbs עוֹ; e.g. בּוּר.

(*c*) Future. Hholem shortens, (in consequence of removing the accent,) either into Qamets Hhateph, as יָחָגּוּ, or Qibbuts, as יָחֻגּוּ.

Future Pattahh takes Tseri under the Praeformative; יֵמַר, אֵקַל, יֵחַם, (once יִחַם); also once יֵחַר.

Future, sometimes, like that of Verbs עוֹ; e.g. יָרוּן for יָרֹן from רָנַן; יָרוּץ fut. from רָצַץ &c. (See also iv. 3, 4, infra, for other variations.)

(*d*) Imper. *A*, as גַּל from גָּלַל; with ה parag. כֹּנָּה from כָּנַן; with Resh, as אָרָה from אָרַר.

II. Niphil. (See also iv. 3, 4, infra.)

(*a*) Praeter. With the usual ultimate (–), coexist also (··) and (ֹ), as ultimate vowels. E. g. final *E*, נָקֵל, נָסַבָּה; final *O*, נָגֹלּוּ, נָקֹטּוּ; i. e. all the endings of the regular Praeter, are found here. Other vowels, different from the usual Qamets, under the first syllable; נִחַל, נֵחַן, (probably Chaldaism. Comp. iv. 3. *a*, *b*, infra.)

(*b*) Infinitive in *A*, *E*; as הִסַּב, הִמַּס, abs. Inf. הִבּוֹק, final Hholem; with Guttural, as הֵחַל from חָלַל, i. e. Inf. with Tseri, like the regular Verb.

(*c*) Fut. *A* and *O*; as יִסַּב, יִדֹּם, from סָבַב and דָּמַם.

(*d*) Imp. with Hholem, as הֵרֹמּוּ from רָמַם.

(*e*) Part. as נָסָב, נָמֵס from Praet. with Tseri.

III. Hiphil. (Vide etiam iv. 3, 4, infra.)

(*a*) The Tseri in this Conjugation is pure throughout, contrary to the usage in regular verbs, in respect to the ֵי here. Hence this Tseri is not only mutable, but not unfrequently is exchanged for Pattahh; as הֵמַר, הֵדַק, הֵקַל, הֵסַבּוּ, Inf. הֵרַק, Part. מֵצַל.

A Guttural or Resh in the last syllable may take Pattahh, of course; as Fut. יָצַר.

With Suffix יְסִבֵּנִי, (Tseri into short Hhireq.) In the Praeter and Infinitive, these Verbs imitate עוֹ; as הֵזִיל for הֵזַל from זָלַל; חֲתִימְךָ Inf. const. for הֲתִמְּךָ, from תָּמַם. Such imitations of Verbs עוֹ are frequent in Chaldee.

Future, in the manner of Verbs ע״ו; as אָרִיק for אָרֵק, תָּרִיץ for תָּרֵץ: יְחִיתַן for יְחֻתַּן, &c.

IV. Peculiarities of Verbs ע״ע.

1. From an inspection of the Paradigms of Verbs ע״ע and ע״ו, it is evident that there are many points of resemblance between them, and some entire coincidences. In Hophal, for instance, they are in many cases the same; and so in Fut. apoc. of Kal and Hiphil. In the preceding Notes, several forms have been designated, also, in which verbs ע״ע borrow the livery of verbs ע״ו, in the corresponding Conjugation and tenses. These cases, however, are not very frequent.

2. With the irregular forms or contracted ones, it has already been noted, (§ 115.1.) that the regular full forms, also, *occasionally* appear; generally, for the sake of emphasis or Pause.

3. *Chaldaisms.*

(*a*) Instead of the long vowel under the Praeformatives, (as in the Paradigm,) the Chaldee has a short vowel followed by Daghesh forte; as יִדּוֹק instead of יָדֹק. This method, a great number of Verbs ע״ע imitate in the Hebrew; some following, together with this method, that of the Paradigm; and some following *exclusively* the Chaldee method. E. g.

Kal. Fut.	יִסֹּב	for	יָסֹב
	יִתַּמּוּ	—	יֵתַמּוּ (Fut. *A.*)
	תִּתֹּם	—	תָּתוֹם (Fut. ו.)
Niph. Praet.	נִחַל	—	נָחַל (Hhireq with Dagh. implied in ח.)
Plur. Part.	נֵאָרִים	—	נְאָרִים (Tseri for Daghesh in א omitted.)
Hiph. Fut.	יַסֵּב	—	יָסֵב (יַחֵל, Daghesh implied in ח.)
	יַכַּתּוּ	—	יָכֵתּוּ
Hoph. Fut.	יֻכַּת	—	יוּכַת
	הֻשַּׁם	—	הוּשַׁם (Qamets Hhateph for Hholem.)

(Vide Paradigm, Fut. Kal, with a Chaldee form annexed.)

(*b*) The Chaldee does not insert וֹ or ֵי, before the Afformatives of Verbs ע״ע, as does the Hebrew in the Paradigm. In imitation of this Chaldee usage, the Hebrew sometimes reads,

Kal. Praet.	תַּמְנוּ	for	תַּמּוֹנוּ
	תְּצַלֶּנָה	—	תְּצַלֶּינָה
Niph. Praet.	נְחַלְתְּ	—	נְחַלּוֹת (2 sing. fem.)
	נַחֲנְתְּ	—	נְחַנּוֹת idem.

4. *Syriasms.*

In Syriac, the Part. Act. of Verbs עֹע, instead of being regular as in Hebrew, inserts Aleph in the place of the middle radical; as לָאֵק instead of לָקֵק. In Hebrew, there are a few Verbs which imitate this, in various moods and tenses. E. g.

Fut. Niph.	יִמָּאֵס	instead of	יִמַּס	
Fut. Hiph.	תַּכְאִיבוּ	—	תַּכְבִּיבוּ	(prob.)
Part.	מַמְאִיר	—	מַמְרִיר	(prob.)

5. A peculiar anomaly is the omission of Daghesh in the final Radical, where the Verb receives accession, and dropping the vowel that precedes the letter; e. g.

Kal Fut.	נָבְלָה	for	נָבֹלָּה	(ה paragogic.)
	יָזְמוּ	—	יָזֹמּוּ	
Inf.	לַחְמָם	—	לְחַמָּם	from חָמַם, ל prefix, ם Suff. pron.
Niph.	נָסְבָה	—	נָסַבָּה	
Fut.	נִדְמָה	—	נִדַּמָּה	(ה paragogic.)

§ 117.

Verbs עוּ.

1. Verbs עוּ, in the Conjug. Piel, Pual, and Hithpael, scarcely ever adopt the regular forms, but, instead of them, use the Conjugations Pilel, Pilal, Hithpalel; seldom Pilpel, &c. (§ 81. 4. 5. 6.) See Paradigm.

עוּד in Piel is regular; e. g. עִוֵּד; so חוּב—Piel חִיֵּב; and קוּם sometimes reads קִיֵּם in Piel.

2. In the remaining Conjugations, the *Vav*, (middle Radical,) is *quiescent* throughout; and assumes, in order to effect quiescence, and in consequence of its relative situation in different Conjugations and Tenses, a great variety of forms; as the Paradigm shews. The student must consider, in accounting for the anomalies of this species of Verbs, that the vowel, with which the contracted form of the Verb is uttered, is often *heterogeneous* with *Vav*, the middle Radical of the Verb, (§ 23. 2.) and therefore the

Vav itself must either change, to become homogeneous with the vowel; or the vowel change, in order to become homogeneous with the Vav. (See § 48.) Both the methods, here adverted to, are used in Verbs ע״ו;

Praet. קָם = קָאם instead of קָוַם, (Vav into א,) i. e. the consonant changed so as to agree with the vowel Qamets. Niph. נָקוֹם instead of נִקְוַם, Pattahh is changed to Hholem, as being homogeneous with the Vav; i. e. the vowel is changed so as to accommodate the consonant, or Quiescent.

3. The Vowel in which the *Vav* quiesces, i. e. of the contracted Verb, *when long*, is nearly always impure, and of course immutable; as קָם = קָאם, קוֹם, קִים. But the Imperative and Future *apocopated*, Kal and Hiphil, have a pure vowel; e. g. קֹם, יָקֹם, יָקֵם, with mutable Hholem and Tseri: but,

4. Altogether peculiar are those forms, in the Praeter and Future, whose Afformatives begin with a consonant, that is not preceded by the epenthetic וֹ or יֵ; as קַמְתָּ, קַמְתִּי, &c. with a short vowel, in the contracted Verb; and so, sometimes, Fut. תְּקֹמְנָה, Imp. קֹמְנָה, with Hholem pure. In like manner, sometimes, in Hiphil; as Praeter הֵנַפְתָּ, with short vowel; Fut. תְּקִמְנָה, with Tseri pure. The Arabic inflection corresponds with this.

5. The Praeformatives have a long vowel throughout, (pure for the most part,) where *regularly* they would take a short one. The reason is, that the first radical of the Verb, on account of the contraction of two syllables into one, is taken away from the first syllable, and thrown into the second; which of course lengthens the vowel under the Praeformative. (§ 55.)

E. g. יָקוּם instead of יִקְוֹם; הֵקִים instead of הִקְוִים; הוּקַם instead of הֻקְוַם, where the Vav appears to be transposed, as it would seem from the Paradigm; as in עַוְלָה and עוֹלָה *wickedness*.

6. As in Verbs ע״ע, וֹ and ֵי are inserted after the Verb, and before the Afformatives, (probably to facilitate the pronunciation of the word;) so here, we find the same insertions, in a part of the forms. E. g.

Niph. Praet.	נְקוּמוֹתָ, נְקוּמוֹנוּ	וֹ before Afformatives beginning with תָ and נ.
Hiph. Praet.	הֲקִימוֹתָ, הֲקִימוֹנוּ	
Kal Fut.	תְּקוּמֶינָה	ֶי before Afformative נָה.

But in Kal and Hiph. the epenthetic וֹ and ֵי are *sometimes* omitted, and short vowels, or pure ones adopted, in the verb. (Vide supra, No. 4.) The Imp. Kal fem. plur., and Fut. fem. in Hiphil, *never* exhibit the epenthetic syllables, but always take Hholem and Tseri pure; as Imp. קֹמְנָה, Fut. Hiph. תָּקֵמְנָה.

7. As in Verbs ע״ע, so here, many of the contracted forms appear to be derived from fuller forms, that are *unusual* in regular Verbs; e. g.

Kal. Inf.	קוּם	for	קְוֻם	which is for usual form	קְוֹם
Fut.	יָקוּם	—	יִקְוֻם	—	יִקְוֹם
Part.	קָם	—	קָוֵם	—	קוֹוֵם (§ 90. 1.)
Hiph.	הֵקִים	—	הַקְוִים, &c.		

Note *a*. It will be seen from slight inspection, that where the vowel of the contracted Verb is Hholem or Shureq, the Vav of the Root remains, though quiescent; and this, because it is homogeneous with these vowels. But where the Verb must be spoken with a heterogeneous Vowel, the Vav falls out, or is transposed, for otherwise it would make a kind of diphthong with such Vowel. (§ 23. 5.) So קָם, קַמְתָּ, הוּקַם (transposed), הֵקִים, &c; also with Hholem pure, as יָקֹם, Vav is omitted.

Note *b*. The contraction of this class of Verbs cannot well be accounted for, on the supposition that the Hebrews pronounced the *Vav* hard, like *v*, as we do. But if, like the Arabians, they pronounced it as *w*, then most of the contractions can easily be accounted for; קָוַם *qa-wam* goes very easily into קָם *qam*; יַקְוֻם *yaq-wŭm* into יָקוּם, &c.

For Accentuation, see § 62. 2. *g*.

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§ 118.

Verbs עו׳ *: Paradigm, Notes.*

I. Kal.

1. *Praet.* קָאם (scriptio plena). Verbs final Tseri; מֵתָה (fem.) מֵתוּ; מַתֶּם 2 plur. masc. from מֵת. Verbs final *O*; בֹּשְׁנוּ, אוֹרוּ, זֹרוּ, בֹּשְׁתְּ, (from בּוֹשׁ.)

As Verbs עע; בַּז, Praet. from בּוּז: מַח from מוּחַ.

2. *Part.* שָׂאט (scrip. plen.) Verbs final *E*; מֵת, עֵר; plur. לֵנִים, גֵּירִים (script. plen.) Verbs final *O*; קוֹמִים; בּוֹשִׁים, &c.

3. *Inf. const. O.* אוֹר, בּוֹשׁ, &c. This is the common form in Inf. absolute, where Verbs have Shureq in the Const. Inf.; as Inf. const. גּוּר, abs. גּוֹר.

4. *Fut. O.* יָטוֹב, יָאוֹר, &c. Fut. *U* and *O*, יָחוּס and יָחוֹס, יֵבוֹשׁ with (‥) under Praeform. as if from reg. form יִבְוֹשׁ.

Fut. Apoc. יָקֹם, (seldom יָקֻם or יָקוֹם where this Fut. is required;) sometimes apoc. form *plene*, as יָחוֹס. But here the Vav is only *fulcrum*, as in regular Fut. Kal; for the Hholem here is mutable, as וַיָּקָם (Qamets Hhateph in the ultimate.) תָּשָׁב־נָא, the same. With a Guttural, וַיָּסַר, וַיָּנַח, &c.

5. *Imp.* מַל (apoc.), מֵת, אוֹר, קוּמָה (parag.)

II. Niphal.

1. *Praet.* Once נֵעוֹר. The student will observe, that out of the third persons, the vowel in the contracted form of the verb is וּ, and not (as in the 3d pers.) וֹ. Shureq is adopted instead of Hholem, because it is rather shorter, (§ 51. n. 2.) and the increase at the end of the verb, seems to require this. But sometimes the Hholem remains; as נְפֹצוֹתֶם.

2. *Inf. const.* sometimes with Shureq, as הִדּוּשׁ.

3. *Part.* plur. also, as נְבֻכִים instead of נְבוֹכִים.

III. Hiphil.

1. *Praet.* sometimes as הֲקִמֹתָ, הֲבִאֹתִי, הֲמִתֶּם (from מוּת.) Also הֲרִמוֹתָ, הֲסִיבוֹתָ. As verbs עע, הֵפֵר, הֵרַע. Chaldee form הֲסִית for הֵסִית. (Comp. § 116. iv. 3.)

2. *Inf. fem.* הֲנָפָה, masc. הָנִיף.

3. *Fut.* תְּמֹתְתֵנָה for תְּמוֹתֶינָה, from מוּת.

Fut. apoc. יָסֵר, וַיָּסַר, 1st pers. וָאָשִׁיב. With Guttural, וַיָּסַר, וַיָּנַח. Fut. (Chaldaic) יַלִּינוּ for יָלִינוּ. (Comp. § 116. iv. 3.)
Part. Chaldaic form, מַסִּית for מֵסִית.

IV. Hithpalel.

Praet. הִתְבּוֹנֵן; in Pause הִתְבּוֹנָן. Part. fem. in pause, מִתְקוֹמָמָה.

V. Regular Forms.

1. There are a few verbs עוּ, whose *Vav* is moveable, and is treated as the middle Radical in regular Verbs; e. g. חָוַר, גָּוַע, &c.
2. Verbs לה, whose middle Radical is Vav, are regular as to the *Vav*; as צָוָה, Piel צִוָּה, &c.

§ 119.

Verbs עי.

1. The *Yodh* of these Verbs assumes, in all the Conjugations except Kal, the same forms as the Vav in Verbs עו, as may be seen by the Paradigm. This arises from the quiescence of the Yodh, and from its being commuted for the Vav, wherever the vowels render it requisite.

2. There are but few Verbs, which, in Kal, are exclusively ע״י; most Verbs that are ע״י have also another form in ע״ו, as לוּן and לִין; שׂוּם and שִׂים, &c. The Paradigm presents both the forms in Kal.

3. *Notes.*

The two forms in Kal are presented to the eye. The Fut. apoc. is as יָרֵב from רִיב, יָשֵׂם from שִׂים, &c. With Guttural, יָרַח from רִיחַ, &c. In Pause יָלֵן, (§ 55. 4.) from לִין. The common Future Kal in עי, viz. יָבִין, and Fut. Hiphil have the same form.

§ 120.

Verbs לא.

1. Aleph, at the end of a word, is *always* quiescent. Hence, when a Verb ל״א ends with a Radical, its Aleph

always quiesces: and if the final vowel be Pattahh, it lengthens it into Qamets, as מָצָא instead of מָצַא; (§ 23. 2. 3.) but other vowels remain unchanged, and are regular, as Inf. מְצֹא, Part. מֹצֵא, &c. (See Paradigm.)

The final vowels, in Verbs of this class are not immutable, in consequence of quiescence in א, because flexion requires their change, and the quiescence, moreover, is merely *accidental.*

2. When formative Suffixes (beginning with Consonants) are appended, Aleph still quiesces; but

(*a*) In Praet. Kal of Verbs final *A*, it quiesces in Qamets; as מָצָאתָ.

(*b*) In the Praeter of all the other Conjugations, in Tseri; as נִמְצֵאתָ, מִצֵּאתָ, &c.

(*c*) In the Fut. and Imper. of *all* the Conjugations, in Seghol; as מְצֶאנָה, תִּמְצֶאנָה, &c.

3. When the Afformative begins with a vowel, then א is moveable and regular; as מָצְאָה, מִצְאִי, &c.

Note 1. When Aleph follows an impure vowel, quiescing in ו, or י, it may be said to be *in otio*; as מָצוֹא, הִמְצִיא, &c. (§ 23. 5. note.)

Note 2. Aleph quiescent is sometimes omitted, in writing; as מָצָתִי for מָצָאתִי. (§ 24. 3.)

§ 121.

Verbs לא*: Paradigm, notes.*

I. Kal.

1. Praeter. Verbs final *Tseri* retain it, out of the third person; as יָרֵאתָ from יָרֵא.

The third person fem. sometimes as קָרָאת; and so in Niph. נִפְלָאת, Hoph. הֻבָאת. (Syriasm.)

2. Inf. fem. יִרְאָה, חַטָּאָה, טֻמְאָה, לִקְרַאת (prep. ל) Inf. const. for לִקְרֹאת.

With fem. ת; as מַלְאת for מְלָאת; מַשָּׂאת for מַשְּׂאָת. Also חֲטוֹ for חֲטוֹא, (Aleph omitted.)

3. Imp. יְרוּ *yeru* for יִרְאוּ; צְאֶינָה for צְאֶנָה, from יָצָא.

4. Part. מֹצֵאת for מֹצֵאָת; יוֹצֵת for יוֹצֵאת. Plur. חֹטְאִים for חֹטְאִים; with Suff. בֹּרְאָם for בֹּרְאָם.

II. Niphal.

(*a*) Praet. נִטְמֵתֶם for נִטְמֵאתֶם; נִפְלָאת for נִפְלָאָה (Syriasm,) third pers. fem.

Part. Plur. נְחְבָּאִים, נִמְצָאִים (Qamets under 2nd radical dropped.)

III. Hiphil.

(*a*) הֶחֱטִי for הֶחֱטִיא.

IV. Assimilation of Verbs לא to Verbs לה.

(*a*) *In punctuation;* as מֹצֵא (Part.) Piel מִלֵּא, רִפֵּאתִי, Fut. יְגַמֵּא; Inf. מַלֹּאוֹת הִתְנַבְּאוֹת; Hiph. הִפְלָא, הֶחְבְּאָתָה (with ה parag.) third sing. fem.

(*b*) Assimilation in consonants, i. e. exchange of final א for ה; כָּסָה, רָפָה. Niph. Inf. abs. נֶחְבָּה; const. הֵרָפֵה; Piel יְמַלֵּה.

(*c*) *Assimilation both in vowels and consonants;* as צָמִתָ 2d person, from צָמֵא; מִלּוּ for מִלְּאוּ. Fut. תֵּרָפֶינָה from רָפָא. Part. יֹצֵא for יֹצְאָה; Plur. with Suff. צֹבֶיהָ from צָבָא. Pass. Part. נָשׂוּי from נָשָׂא. Niph. נִבֵּיתָ from נָבָא; נִטְמֵינוּ from טָמֵא; נִרְפְּתָה from רָפָא; Fut. יִמָּצוּ from מָצָא. Piel יְרַפּוּ from רָפָא. Hith. הִתְנַבֵּיתָ from נָבָא. Hiph. with Suff. הִמְצִיתְךָ from מָצָא; Part. מַקְנֶה from קָנָא.

NOTE. In Chaldee and Syriac, Verbs לא and לה fall into one class. In Hebrew there is a tendency towards this, as the above examples shew. So also קָרָא and קָרָה *to meet;* פָּלָא and פָּלָה *to be wonderful*, &c.

§ 122.

Verbs: לה.

1. These Verbs are properly divided into two classes; the one of which (by far the most numerous,) *properly* ends in *Yodh*, as גָּלַי; and the other in *Vav*, as שָׁלַו. But as the Hebrews avoided ending a word with Yodh or Vav

(as moveable consonants,) in all cases where these Verbs end with a Radical, (Part. pass. excepted,) ה is substituted, with an appropriate punctuation.

In Arabic, the two classes of Verbs here described are distinctly marked, in some parts of their inflection; but in most cases flow together, as in Hebrew. In regard to those Verbs, which end with Mappiq הּ, they are merely Verbs ל Guttural. (§ 105.)

2. All the different forms, ending in ה agreeably to the rule above, take the same Vowels, in every Conjugation, viz.

(*a*) 3d pers. sing. Praet. of all the Conj. (ָ)
(*b*) Part. Act. and Future (ֶ)
(*c*) Imp. (ֵ)
(*d*) Inf. abs. (ֹ)
(*e*) Inf. const. is fem. (וֹת for ־ְוֹת) See Parad.

3. Before the Afformatives, (beginning with a Consonant) the original *Yodh* of the Verb appears, and *quiesces* in

(*a*) Kal, Praet. in (ִ)
(*b*) Praet. of all other Conjugations (ֵ)
(*c*) In Future and Imperative (ֶ) See Parad.

Thus גָּלִיתָ for גָּלַיְתָ, &c; the quiescence is in order to avoid ending a syllable with Yodh or Vav, as moveable consonants.

4. Before Afformatives beginning with a Vowel, the *Yodh radical* with its vowel falls away; as גָּלוּ instead of גָּלְיוּ, &c. But in Pause יִגְלָיוּ.

So the Yodh with its vowel uniformly falls away, before Suffix pronouns; as גָּלְךָ = גָּלָה־ךָ.

But in the fem. 3d pers. Praet, ה goes into ת; as גָּלָה fem. גָּלְתָה.

5. The Fut. of all the Conjugations suffers Apocope; the Imp. in several. (Vide infra, next §.) Compare also the Arabic Futures.

§ 123.

Verbs לה: *Paradigm, Notes.*

I. Kal.

(*a*) Praeter. 3d per. fem. גָּלַת; 1st pers. רְצָאתִי (Syriasm); שָׁלֵוְתִּי, with final Vav moveable.

(*b*) Inf. abs. גָּלֹה, very seldom as גָּלוֹת; נָשׂוֹא (Syr.) Inf. const. seldom as גְּלֹת; fem. רְאָיָה; Syriasm הֱיֵה.

(*c*) Fut אֶשְׁעֶה 1st pers., תְּכַלֶּה 2d pers. (final ֶ instead of ֵ, like verbs לא.) So also יִשְׁנֶא, יְחַלֵּא, with א instead of ה, in imitation of the same Verbs. תִּהְיֶה, תֹּבֵא for תֹּאבֶה, Syriasms.

(*d*) Apocope of the Future. This takes place only when the word ends with ה; and in case of Apocope, both the ה and its preceding vowel fall away. The original, and apocopated forms are exhibited below; and No. 3 exhibits them with a *furtive* Seghol or Pattahh, agreeably to § 59. 4, in which form they almost always appear.

	No. 1, *orig. form.*	*No.* 2, *apoc.*	*No.* 3. *com. apoc.*
3d pers.	יִגְלֶה	וַיִּגְלְ (וַיֵּבְךְּ)	וַיִּגֶל
1st and 2d pers., as	תִּגְלֶה	וַתִּגְלְ	וַתִּגֶל (וַתִּגֶל)
With Guttural in ult.	יִתְעֶה	וַיִּתְעְ	וַיִּתַע (2d pers. וַתֵּתַע)
With Resh	יִרְאֶה	וַיִּרְא	וַיַּרְא
Verbs פ Guttural	יַעֲשֶׂה	(וַיִּחַדְּ)	וַיַּעַשׂ (וַיִּחַל)
	יֶחֱרֶה		וַיִּחַר
הָיָה *to be*, חָיָה *to live*, as	יִהְיֶה	(וַיִּהְיְ)	וַיְּהִי commonly וַיְהִי

But sometimes the Future is full, with Vav; as וַיַּעֲנֶה.

(*e*) Imper. בְּעָיוּ. (See *h* infra.)

(*f*) Part. fem. בּוֹכִיָּה with Yodh moveable; Plur. בּוֹכִיּוֹת.

(*g*) Part. pass. Vav moveable at the end, נְשׁוּוֹת (plur.) גָּלוּ for גְּלוּיִי; צָפוּ for צְפוּיִי.

(*h*) *Yodh Radical restored.* In all the forms of Kal, (which usually drop the Yodh,) where a Pause-accent falls on the last syllable of the Radicals, or Nun Parag. is added, the Yodh is restored, and its preceding vowel prolonged; as Praet. גָּלָיוּ, Fut. יִשְׁלָיוּ, יִשְׁתָּיוּן; original forms גָּלְיוּ, שָׁלְיוּ, &c.

II. Niphil.

(a) Praet. Sometimes נִגְלִיתָ, (Hhireq for Tseri); and so in other cases. In Pause, נִגְלָיוּ.

(b) Inf. abs. also sometimes as נִגְלוֹת.

(c) The Fut. Apoc. here, merely drops the *He* final with its vowel; but suffers no other change, as וַיִּגָּל for וַיִּגָּלֶה.

III. Piel.

(a) Praet. קִוִּיתִי for קִוֵּיתִי (See II. *a*, supra); and so in other cases, where Tseri would regularly stand. שִׁנָּא (א for ה.) So Pual שֻׁנָּא. (See V. infra.)

(b) Inf. צַוֵּה (.. for ∵) Syriasm.

(c) Fut. תְּגַלֵּה (.. for ∵) Syriasm. In Fut. Apoc. not only the ה with its vowel falls away, but the Daghesh of the middle letter also; because by the apocope, the middle letter becomes *ultimate*, and Daghesh cannot therefore remain; as וַיְגַל for וַיְגַּל, &c. *Sometimes*, the Pattahh is prolonged here, as a kind of compensation for the Daghesh omitted, as וַיְגַל, וַיְחַו, &c.

(d) Imper. apoc. הַס for הַסֵּה.

(e) Yodh Radical retained; Imper, דַּלִּיוּ; Fut. תְּדַמְּיוּ, יְכַסְיוּ; the Daghesh in the middle Radical omitted.

IV. Hiphil.

(a) Praet. הִגְלִיתָ (ִי for ֵי). See II. *a*, supra. 3d per. fem. הִגְלַת, הָגְלַת, (Syriasm) for הִגְלְתָה. So also Hophal, הָגְלָת. Hiph. Praet. הֶחֱלִי (Syriasm) for הֶחֱלָה.

(b) Inf. Instead of the regular Inf. abs. only the Syriac form of the Inf. occurs for it: as הַעֲלֵה, הַכֵּה, הַרְבֵּה, &c.

(c) Fut. Apoc.

	Full form.	*unfreq. apoc.*	*com. apoc.*	
	יַרְדֶּה	יַרְדְּ	יֶרֶד	See § 60. 3.
	יַגְלֶה	יַגְל	יֶגֶל	
With Guttural in ult.	יַחְטֶה		יֶחַט	
Pe Guttural	יַעֲלֶה		יַעַל	

The last form coincides with the form of the same Verb in Kal, and is to be distinguished from Kal, only by the sense.

(d) Fut. (Syr.) יַפְרִיא for יַפְרֶה; וַתַּזְנִי (from זָנָה) for וַתַּזְנֶה; תַּמְחִי for תַּמְחֶה.

(*e*) Imper. Apoc. הֹ֫רֶב for הַרְבֵּ; הֹ֫רֶף for הַרְפֵּ; הֹ֫צֵל for הַעֲלֵה. Vide supra *c*.

V. Remarks.

In Aramaean, the Futures and Participles of Verbs לא and לה end in א or י. The cases where the Hebrew Verbs לה, as seen above, end in this manner, are Aramaeisms. So also, those that end in י, instead of ה or ה.

The confounding of final א with ה, as in many of the preceding examples, is Syriasm; for in Syriac, both species of Verbs flow into one.

NOTE. For an account of the manner in which Suffix Pronouns affect Verbs לה, see § 126. VIII.

VI. Conj. Piel.

A few Verbs לה have a Pilel Conj. formed by changing the final Yodh into Vav, and then adding *He*; as נָאָה Pilel נַאֲוָה; סָחָה Pil. סַחֲוָה.

The Verb שָׁחָה, used principally in Hithp., is apocopated there, (as הָיָה is, sup. I. *d*,) in a peculiar manner, because of its *Vav* in the Pilel form; thus שָׁחָה, Pilel שַׁחֲוָה, Hith. הִשְׁתַּחֲוָה.

Apoc. יִשְׁתַּחוּ for יִשְׁתַּחֲוֶ, as יְהִי for יִהְיֶ; (Supra I. *d*.)

§ 124.

Verbs doubly anomalous.

1. Verbs whose first and third Radical consist of those letters which occasion anomalies when they occur, have this appellation; such as נָשָׂא, אָתָה, יָנָה, &c. When the first and third Radical are irregular, the middle letter is, of course, regular; two irregular letters scarcely ever coming together.

2. All the irregularities occasioned by anomalous Radicals, concur in these verbs, wherever they can. But, in cases where the anomaly occasioned by one letter would interfere with that occasioned by the other, practice can only determine for the student which is to be followed.

Thus נָדַד as a verb עע would be, in the Future, יָנֹד; but the Fut. as פן would be יִדֹּד, which is the real one; but in Hiphil, it is הֵנֵד as a verb עע, instead of הִדִּיד as a verb פן; so in Hoph., the Praet. is הֻנַּד as עע, but Fut. יֻדַּד as פן.

3. *Examples of forms, in doubly anomalous Verbs.*

(*a*) *Verbs* פן, *and* לא.

נָשָׂא, Imp. שָׂא, Inf. שְׂאֵת (for שֶׂאֶת fem. Inf.); with Suff. שְׂאֵתִי; Fut. fem. תִּשֶּׂנָה, (א dropped.) Verb נָשָׁא, Hiph. fut. יַשִּׁי for יַשִּׁיא, (א omitted.)

(*b*) *Verbs* פן *and* לה.

נָטָה, fut. apoc. יֵט, (full form יִטֶּה). Hiph. Imp. apoc. יַט, (full form יַטֶּה). Fut. וַיַּט (plene וַיַּטֶּה). 1st pers. אַט (אַטֶּה).

נָכָה, Hiph. הִכָּה; Inf. הַכּוֹת; Imp. הַכֵּה, apoc. הַךְ; Fut. יַכֶּה, apoc. יַךְ, plur. יַכּוּ.

נָזָה, Fut. apoc. יֵז, וַיִּז; Fut. Hiph. וַיַּז.

(*c*) *Verbs* פא *and* לה.

אָתָה, Praet. אָתָנוּ; Imp. אֲתָיוּ (Syriasm for אֱתָיוּ = אֱתוּ without pause accent.) Fut. יֵתֵא for יֶאֱתֶה; Fut. וַיֵּאת = וַיֶּאֱתֶה. Hiph. Imper. הֵתָיוּ = הֶאֱתָיוּ (א omitted.)

אָפָה, Imp. אִפוּ (Syr.) for אֱפוּ; וַתֹּפֵהוּ (א omitted) = וַתֹּאפֵהוּ.

(*d*) *Verbs* פי *and* לא.

יָצָא, צֵאת for צֶאֶת, Inf. fem.; Imp. צֵא; Hiph. הוֹצִיא.

(*e*) *Verbs* פי *and* לה.

יָדָה, Piel Fut. יַיַּדּוּ for וַיְיַדּוּ; Fut. Hiph. יוֹדֶה, 1st pers. with Suff. אוֹדְךָ. Sometimes Fut. retains the Praeformative ה, as יְהוֹדֶה.

יָגָה, 1st pers. plur. with Suff. נֹגֵם = נֹגֶה — ם. Hiph. הוֹגָה.

יָרָה, Imp. יְרֵה; Inf. יָרֹה, יְרוֹת; 1st pers. plur. Fut. with Suffix נִירָם; Hiph. הוֹרָה; Inf. הוֹרוֹת; Fut. יוֹרֶה, apoc. וַיּוֹר.

(*f*) *Verbs of peculiar irregularity.*

(1.) בּוֹא, Praet. בָּא, 1st plur. בָּאנוּ for בָּנוּ; Fut. יָבוֹא, יָבוֹ 3d pers.; Hiph. הֵבִיא, 2d pers. הֵבֵאתָ; Fut. יָבִיא, 1st pers. אָבִיא, אָבִי; Imp. הָבִיא.

(2.) חַי, Praet. Kal, is a verb עע from חָיַי, as the form appears in Arabic. It has but one form in use.

Note. The student has only to consider the anomaly at the beginning, as belonging to the class of verbs defectine פ; and the one at the close, as belonging to those defective ל, and unite both of

these, in the inflection of a doubly anomalous Verb, in order to find all its forms.

§ 125.

Relation of Irregular Verbs to each other.

1. From the union of forms and signification, in many cases, it is probable that Verbs defective פ״ were originally duoliteral, i. e. consisted of the second and third Radicals; that Verbs defective ע״, consisted of the first and third Radical; and that those defective ל״, consisted of the two first Radicals. These three Classes are not only related, respectively among themselves, but also to each of the other classes, occasionally, either in form or meaning. (See Gesen. Lehrgebäude § 112, 113.)

2. From this fact it follows, that many anomalous forms, in any one class, are to be accounted for by deriving them from a Root of another Class, which had the same meaning. Thus הָלַךְ *to go*, Fut. יֵלֵךְ as from יָלַךְ; so Imp. לֵךְ, Inf. לֶכֶת; but Part. הוֹלֵךְ, Niph. נֶהֱלַךְ, &c. as if from הָלַךְ. Much is yet to be done, in arranging apparently anomalous and peculiar forms under their proper Roots.

When two irregular Verbs, of the same signification and of kindred forms, occur, the one is used only in particular modes or tenses, and the other in the modes and tenses where the first is wanting; both forms thus making out a complete Verb. Thus in respect to the Verb הָלַךְ above; so טוֹב, *to be good* has a future יִיטַב, as from יָטַב; חָקַק *to engrave* has Pual חֻקָּה, Hith. הִתְחַקָּה, as from חָקָה; רָצַץ *to dash in pieces* has Fut. יָרוּץ, and Niph. נָרוֹץ, as from רוּץ, while Piel is רִצֵּץ, &c. This trait in the character of the Hebrew verbs, seems to have

been first noticed by Gesenius, (Lehrgeb. p. 457.) and is very important, as affording an obvious solution for a multitude of supposed anomalies in the Hebrew language.

Other languages exhibit the same trait, in the character of their irregular verbs. Thus in Latin, we have *fero*, *tuli*, *latum*, all from different roots, but of the same meaning, and therefore arranged together by Lexicographers, for convenience sake. So in Greek, *ερχομαι, ηλθον; τρεχω, δραμουμαι; αἱρεω, εἱλον*, &c; plainly of different origin, though agreeing in sense.

§ 126.

Verbal Suffixes. (Vid. Par. § 127.)

1. We have already seen what Suffixes are appended to Verbs, in § 68. Two things should here be specially adverted to, in order to render the present explanations intelligible; viz,

(*a*) That the accent being removed from its original place in the Verb, by most of the Suffixes, a change in the Vowel-points of the Verb, is, in most cases, a thing which follows of course. (Vid. §§ 54—60.) But this change is not altogether conformed to the laws respecting vowel changes, in regard to Nouns. The peculiarities of it will be noted in the following explanations.

(*b*) Verbs which end in a vowel, almost universally receive Suffixes *without any union vowel*, i. e. beginning with a consonant; and *vice versa*. But this must be understood of Verbs, *after they have received the change which they undergo, to fit them for the reception of the Suffix*, and not of Verbs in their original state merely.

Verbs before the Suff. ךָ, כֶם, כֶן are to be excepted from this rule. (See also Note 2, *b*, infra.)

2. Inasmuch as all the Conjugations end in the same manner as Kal, the Suffixes are appended to them in the same way. But from the nature of the case, Passive Verbs, and Verbs neuter receive not Suffixes, as Suffixes (almost always) are in the Accusative, and of course follow transitive Verbs. Consequently, Niphal, Pual, Hophal, and Hithpael, very rarely have Suffixes. Piel differs somewhat from Kal in the mode of receiving Suffixes, as will be shown in the sequel.

3. Verbs of the first and second persons, receive no Suffixes of the same persons; because the *reciprocal meaning* which would thus be conveyed, is expressed by Hithpael, &c.

NOTES TO THE PARADIGM OF A VERB WITH SUFFIXES.

I. Praeter Kal. NOTE 1. *3d pers. sing. masc.* The forms of the Verb, adapted to Suffixes, are,

(*a*) קְטָל; the Qamets of the first syllable falling away, because the accent is removed forward, one place, by the Suffixes; and the Pattahh of the second syllable being lengthened, because it stands in a pure syllable, the final letter of the Verb being united with the Suffix. (See § 55.)

(*b*) קְטַל, before כֶם and כֶן: Qamets falling away, as explained above; and Pattahh in the second syllable remaining, because the syllable continues to be as it is in the ground-form, viz. a mixed syllable.

In Verbs final Tseri, the Tseri remains before Suff.; as לְבֵשָׁם.

NOTE 2. *Third pers. fem. sing.*

קְטָלַתְ and קְטָלָתְ; first and second vowels of the word changed, as in Note 1. *a*, supra. The final ending is לַתְ, (as in fem. nouns endin in ָה, which in regimen make ַת;) but לָת when the ת is joined with the following Suffix, and the Pattahh under the Lamedh comes thus to stand in a pure syllable. (§ 55. and Note 1. supra.)

(*a*) The accent throughout here, is on the ultimate of the Verb, not on the Suffix, except before כֶם and כֶן. Hence the Suffixes ֵךְ, ָם, and ָן, being deprived of their customary accent shorten into ֶךְ, ַם, and ַן. (§ 54.)

(*b*) There is another peculiarity of the fem. here; viz, that although it ends in a consonant, it receives Suffixes, in most cases, which begin with a consonant. (Vid. Par.)

(*c*) Suffixes of the 3d pers. sing. masc. and fem., often assimilate their ה with the final fem. ת of the Verb; as in the Parad. קְטָלַתּוּ for קְטָלַתְהוּ; קְטָלַתָּה for קְטָלַתְהָ, final ה in the former of the two last words being paragogic, as קְטָלַתְהָ = קְטָלַת־הָה.

Note 3. *2d pers. masc. sing.*

קְטַלְתָּ (קְטַלְתָ); the first vowel as in Note 1; the second remains unaffected.

The Suffixes here begin with a consonant, (because the verb ends with a vowel,) and are simply added to the verbs. ־ֵנִי and ו are excepted, which take the form קְטַלְתְּ.

Note 4. *2d pers. fem. sing.*

קְטַלְתִּי (קְטַלְתְּ); vowels as in Note 3. This form is like the Syriac and Arabic fem. of the verb, in this tense and person.

The Suffixes are as in Note 3, because the verbal form ends in a vowel. But *sometimes* the form קְטַלְתְּ is used, and then the Suffix has a union vowel; as יְלִדְתָּנוּ.

Note 5. Verbal forms ending in vowels, as adapted to Suff. are for the

1st pers. sing.	קְטַלְתִּי	Taking Suffixes without union-vowels. The pointing of these forms is obvious, from what has already been said.
3d pers. plur.	קְטָלוּ	
2d plur. masc.	קְטַלְתּוּ	
2d fem.	(no example)	
1st pers. plur.	קְטַלְנוּ	

II. Fut. Kal. Note 6. All the persons of the Future, ending with a consonant, drop the final vowel of the Verb, (like nouns in Declension VII, with increase) and receive a Suffix with a union vowel; excepting that before ךָ, כֶם, כֶן, the final vowel of the verb is retained, but shortened, because the accent is moved forward upon the Suffix. But Verbs Fut. Pattahh retain it and prolong it into Qamets; as יִמְצָאֵהוּ, יִשְׁמָעֵנִי. (§ 55.)

Note 7. All the persons ending in ו and ־ִי, (so also 3d and 2d fem. plur. תִּקְטֹלְנָה, which before Suff. become תִּקְטְלוּ) receive Suffixes without a union vowel. The 3d pers. plur. masc. has, sometimes, ן parag. before a Suffix, but commonly without a union vowel; as יַעַבְרוּנְהוּ.

III. Inf. Kal. Note 8. The Inf. קְטֹל, קְטֹל, are treated as Segholate nouns, in respect to Suffixes. קְטֹל throws back its vowel,

for the most part, on its first radical, and shortens it, in all cases, because the accent is taken off. Before כֶם, כֶן, and sometimes ךָ, the vowel remains on the final syllable, though shortened. (See Parad.) But in these latter cases, also, the vowel is *sometimes* thrown back; as קְצַרְכֶם, עֲבַרְכֶם, &c.

NOTE 9. When the middle letter is a Guttural, Verbs final O take (ֳ) under it, instead of Sheva; as בָּחֳרִי *my choice;* אַהֲבַכֶם *your love.*

NOTE 10. Inf. with Pattahh, as קְטַל, take commonly the form קִטְל before a Suffix, as בִּקְעָם; but sometimes *Pattahh*, as רִקְעֲךָ.

IV. Imper. Kal. NOTE 11. The ground-form קְטֹל imitates the Infinitive. The other forms קִטְלִי, קִטְלוּ, and fem. קְטֹלוּ (Suff. form instead of קְטֹלְנָה,) remain unchanged, and take Suffixes beginning with a consonant.

NOTE 12. Imperatives in Pattahh retain it before Suffixes, and lengthen it, as שְׁמָעֵנִי *hear me;* שְׁאָלוּנִי *ask me.*

V. Participles. NOTE 13. The active Part. masc. imitates nouns of Dec. VII. both in its declension, and Suffixes. The Part. Fem. imitates fem. Segholates.

NOTE 14. Part. pass. masc. imitates Decl. III. of nouns. The feminine as before.

VI. Piel. NOTE 15. The final Tseri here falls away before Suffixes; excepting before ךָ, כֶם, כֶן, where it is (generally, not always,) shortened into (ֶ) or (ָ), as קַבֶּצְךָ, Inf. פָּרְשְׂכֶם. Pattahh before Gutturals, here, remains.

It is the same with Poel, and Pilel; as their first vowel is immutable, and their final one as that of Piel.

VII. Hiphil. NOTE 16. In the Future, the Suffixes are always put upon the regular, and not upon the apocopated forms.

VIII. Suffixes to Verbs לה. NOTE 17. (1) In all the forms, which end in ה, the ה with the preceding vowel falls away; e. g. עָנָנִי from עָנָה; צִוְּךָ from צִוָּה. The Suffix in these cases takes or omits a union vowel, as is needed.

(2) Instead of the ending ֶה and ָה, we sometimes find ֵי inserted before a Suffix; as, הִכֵּינִי from נָכָה; אַפְאֵיהֶם (1st pers. Fut. Hiph. from אָפָה.)

(3) The 3d pers. Praet. fem. sing. assumes ת instead of the ה radical, and preserves the accent, as the same person does in the regular verbs.

	Kal.	Kal.	Niphal.	Piel.
Praet. 3. m.	קָטַל	כָּבֵד (final ..)	נִקְטַל	קִטֵּל
3. f.	קָֽטְלָה	כָּֽבְדָה	נִקְטְלָה	קִטְּלָה
2. m.	קָטַלְתָּ	כָּבַדְתָּ	נִקְטַלְתָּ	קִטַּלְתָּ
2. f.	קָטַלְתְּ	כָּבַדְתְּ	נִקְטַלְתְּ	קִטַּלְתְּ
1.	קָטַלְתִּי	כָּבַדְתִּי	נִקְטַלְתִּי	קִטַּלְתִּי
Plural 3.	קָֽטְלוּ	כָּֽבְדוּ	נִקְטְלוּ	קִטְּלוּ
2. m.	קְטַלְתֶּם	כְּבַדְתֶּם	נִקְטַלְתֶּם	קִטַּלְתֶּם
2. f.	קְטַלְתֶּן	כְּבַדְתֶּן	נִקְטַלְתֶּן	קִטַּלְתֶּן
1.	קָטַלְנוּ	כָּבַדְנוּ	נִקְטַלְנוּ	קִטַּלְנוּ
Inf. abs.	קָטוֹל	כָּבוֹד	הִקָּטֵל, נִקְטֹל	קַטֹּל
const.	קְטֹל	כְּבֹד	הִקָּטֵל	קַטֵּל
Fut. 3. m.	יִקְטֹל	יִכְבַּד	יִקָּטֵל	יְקַטֵּל
3. f.	תִּקְטֹל	תִּכְבַּד	תִּקָּטֵל	תְּקַטֵּל
2. m.	תִּקְטֹל	תִּכְבַּד	תִּקָּטֵל	תְּקַטֵּל
2. f.	תִּקְטְלִי	תִּכְבְּדִי	תִּקָּֽטְלִי	תְּקַטְּלִי
1.	אֶקְטֹל	אֶכְבַּד	אֶקָּטֵל	אֲקַטֵּל
Plural 3. m.	יִקְטְלוּ	יִכְבְּדוּ	יִקָּֽטְלוּ	יְקַטְּלוּ
3. f.	תִּקְטֹלְנָה	תִּכְבַּדְנָה	תִּקָּטַלְנָה	תְּקַטֵּלְנָה
2. m.	תִּקְטְלוּ	תִּכְבְּדוּ	תִּקָּֽטְלוּ	תְּקַטְּלוּ
2. f.	תִּקְטֹלְנָה	תִּכְבַּדְנָה	תִּקָּטַלְנָה	תְּקַטֵּלְנָה
1.	נִקְטֹל	נִכְבַּד	נִקָּטֵל	נְקַטֵּל
Fut. apoc.				
Imp. m.	קְטֹל	כְּבַד	הִקָּטֵל	קַטֵּל
f.	קִטְלִי	כִּבְדִי	הִקָּֽטְלִי	קַטְּלִי
Pl. m.	קִטְלוּ	כִּבְדוּ	הִקָּֽטְלוּ	קַטְּלוּ
f.	קְטֹלְנָה	כְּבַדְנָה	הִקָּטַלְנָה	קַטֵּלְנָה
Part. act.	קוֹטֵל	כּוֹבֵד	נִקְטָל	מְקַטֵּל
pass.	קָטוּל	כָּבוּד		

Pual.	Hiphil.	Hophal.	Hithpael.
קֻטַּל	הִקְטִיל	הָקְטַל	הִתְקַטֵּל
קֻטְּלָה	הִקְטִילָה	הָקְטְלָה	הִתְקַטְּלָה
קֻטַּלְתָּ	הִקְטַלְתָּ	הָקְטַלְתָּ	הִתְקַטַּלְתָּ
קֻטַּלְתְּ	הִקְטַלְתְּ	הָקְטַלְתְּ	הִתְקַטַּלְתְּ
קֻטַּלְתִּי	הִקְטַלְתִּי	הָקְטַלְתִּי	הִתְקַטַּלְתִּי
קֻטְּלוּ	הִקְטִילוּ	הָקְטְלוּ	הִתְקַטְּלוּ
קֻטַּלְתֶּם	הִקְטַלְתֶּם	הָקְטַלְתֶּם	הִתְקַטַּלְתֶּם
קֻטַּלְתֶּן	הִקְטַלְתֶּן	הָקְטַלְתֶּן	הִתְקַתַּלְתֶּן
קֻטַּלְנוּ	הִקְטַלְנוּ	הָקְטַלְנוּ	הִתְקַטַּלְנוּ
קֻטֹּל	הַקְטִיל		
קֻטַּל	הַקְטִיל	הָקְטַל	הִתְקַטֵּל
יְקֻטַּל	יַקְטִיל	יָקְטַל	יִתְקַטֵּל
תְּקֻטַּל	תַּקְטִיל	תָּקְטַל	תִּתְקַטֵּל
תְּקֻטַּל	תַּקְטִיל	תָּקְטַל	תִּתְקַטֵּל
תְּקֻטְּלִי	תַּקְטִילִי	תָּקְטְלִי	תִּתְקַטְּלִי
אֲקֻטַּל	אַקְטִיל	אָקְטַל	אֶתְקַטֵּל
יְקֻטְּלוּ	יַקְטִילוּ	יָקְטְלוּ	יִתְקַטְּלוּ
תְּקֻטַּלְנָה	תַּקְטֵלְנָה	תָּקְטַלְנָה	תִּתְקַטֵּלְנָה
תְּקֻטְּלוּ	תַּקְטִילוּ	תָּקְטְלוּ	תִּתְקַטְּלוּ
תְּקֻטַּלְנָה	תַּקְטֵלְנָה	תָּקְטַלְנָה	תִּתְקַטֵּלְנָה
נְקֻטַּל	נַקְטִיל	נָקְטַל	נִתְקַטֵּל
	הַקְטֵל		הִתְקַטֵּל
	הַקְטִילִי		הִתְקַטְּלִי
	הַקְטִילוּ		הִתְקַטְּלוּ
	הַקְטֵלְנָה		הִתְקַטֵּלְנָה
	יַקְטֵל		
מְקֻטָּל	מַקְטִיל	מָקְטָל	מִתְקַטֵּל

	Kal.		Niphal.	Hiphil.	Hophal.
Praet. 3. m.	עָמַד		נֶעֱמַד	הֶעֱמִיד	הָעֳמַד
3. f.	עָמְדָה		נֶעֶמְדָה	הֶעֱמִידָה	הָעָמְדָה
2. m.	עָמַדְתָּ		נֶעֱמַדְתָּ	הֶעֱמַדְתָּ	הָעֳמַדְתָּ
2. f.	עָמַדְתְּ		נֶעֱמַדְתְּ	הֶעֱמַדְתְּ	הָעֳמַדְתְּ
1.	עָמַדְתִּי		נֶעֱמַדְתִּי	הֶעֱמַדְתִּי	הָעֳמַדְתִּי
Plur. 3.	עָמְדוּ		נֶעֶמְדוּ	הֶעֱמִידוּ	הָעָמְדוּ
2. m.	עֲמַדְתֶּם		נֶעֱמַדְתֶּם	הֶעֱמַדְתֶּם	הָעֳמַדְתֶּם
2. f.	עֲמַדְתֶּן		נֶעֱמַדְתֶּן	הֶעֱמַדְתֶּן	הָעֳמַדְתֶּן
1.	עָמַדְנוּ		נֶעֱמַדְנוּ	הֶעֱמַדְנוּ	הָעֳמַדְנוּ
Inf. abs.	עָמוֹד			הַעֲמִיד	
const.	עֲמֹד		הֵעָמֵד	הַעֲמִיד	הָעֳמַד
Fut. 3. m.	יַעֲמֹד	יֶחֱזַק	יֵעָמֵד	יַעֲמִיד	יָעֳמַד
3. f.	תַּעֲמֹד	תֶּחֱזַק	תֵּעָמֵד	תַּעֲמִיד	תָּעֳמַד
2. m.	תַּעֲמֹד	תֶּחֱזַק	תֵּעָמֵד	תַּעֲמִיד	תָּעֳמַד
2. f.	תַּעַמְדִי	תֶּחֶזְקִי	תֵּעָמְדִי	תַּעֲמִידִי	תָּעָמְדִי
1.	אֶעֱמֹד	אֶחֱזַק	אֵעָמֵד	אַעֲמִיד	אָעֳמַד
Plur. 3. m.	יַעַמְדוּ	יֶחֶזְקוּ	יֵעָמְדוּ	יַעֲמִידוּ	יָעָמְדוּ
3. f.	תַּעֲמֹדְנָה	תֶּחֱזַקְנָה	תֵּעָמַדְנָה	תַּעֲמֵדְנָה	תָּעֳמַדְנָה
2. m.	תַּעַמְדוּ	תֶּחֶזְקוּ	תֵּעָמְדוּ	תַּעֲמִידוּ	תָּעָמְדוּ
2. f.	תַּעֲמֹדְנָה	תֶּחֱזַקְנָה	תֵּעָמַדְנָה	תַּעֲמֵדְנָה	תָּעֳמַדְנָה
1.	נַעֲמֹד	נֶחֱזַק	נֵעָמֵד	נַעֲמִיד	נָעֳמַד
Fut. apoc.				יַעֲמֵד	
Imp. 2. m.	עֲמֹד	חֲזַק	הֵעָמֵד	הַעֲמֵד	
2. f.	עִמְדִי	חִזְקִי	הֵעָמְדִי	הַעֲמִידִי	
Plur. 2. m.	עִמְדוּ	חִזְקוּ	הֵעָמְדוּ	הַעֲמִידוּ	
2. f.	עֲמֹדְנָה	חֲזַקְנָה	הֵעָמַדְנָה	הַעֲמֵדְנָה	
Part. act.	עוֹמֵד		נֶעֱמָד	מַעֲמִיד	מָעֳמָד
pass.	עָמוּד				

	Kal.	Niphal.	Piel.	Pual.	Hithpael.
Praet. 3. m.	זָעַק	נִזְעַק	בֵּרֵךְ	בֹּרַךְ	הִתְבָּרֵךְ
3. f.	זָעֲקָה	נִזְעֲקָה	בֵּרְכָה	בֹּרְכָה	הִתְבָּרֲכָה
2. m.	זָעַקְתָּ	נִזְעַקְתָּ	בֵּרַכְתָּ	בֹּרַכְתָּ	הִתְבָּרַכְתָּ
2. f.	זָעַקְתְּ	נִזְעַקְתְּ	בֵּרַכְתְּ	בֹּרַכְתְּ	הִתְבָּרַכְתְּ
1.	זָעַקְתִּי	נִזְעַקְתִּי	בֵּרַכְתִּי	בֹּרַכְתִּי	הִתְבָּרַכְתִּי
Plur. 3.	זָעֲקוּ	נִזְעֲקוּ	בֵּרְכוּ	בֹּרְכוּ	הִתְבָּרֲכוּ
2. m.	זְעַקְתֶּם	נִזְעַקְתֶּם	בֵּרַכְתֶּם	בֹּרַכְתֶּם	הִתְבָּרַכְתֶּם
2. f.	זְעַקְתֶּן	נִזְעַקְתֶּן	בֵּרַכְתֶּן	בֹּרַכְתֶּן	הִתְבָּרַכְתֶּן
1.	זָעַקְנוּ	נִזְעַקְנוּ	בֵּרַכְנוּ	בֹּרַכְנוּ	הִתְבָּרַכְנוּ
Inf. abs.	זָעוֹק				
const.	זְעֹק	הִזָּעֵק	בָּרֵךְ	בֹּרַךְ	הִתְבָּרֵךְ
Fut. 3. m.	יִזְעַק	יִזָּעֵק	יְבָרֵךְ	יְבֹרַךְ	יִתְבָּרֵךְ
3. f.	תִּזְעַק	תִּזָּעֵק	תְּבָרֵךְ	תְּבֹרַךְ	תִּתְבָּרֵךְ
2. m.	תִּזְעַק	תִּזָּעֵק	תְּבָרֵךְ	תְּבֹרַךְ	תִּתְבָּרֵךְ
2. f.	תִּזְעֲקִי	תִּזָּעֲקִי	תְּבָרֲכִי	תְּבֹרְכִי	תִּתְבָּרֲכִי
1.	אֶזְעַק	אֶזָּעֵק	אֲבָרֵךְ	אֲבֹרַךְ	אֶתְבָּרֵךְ
Plur. 3. m.	יִזְעֲקוּ	יִזָּעֲקוּ	יְבָרֲכוּ	יְבֹרְכוּ	יִתְבָּרֲכוּ
3. f.	תִּזְעַקְנָה	תִּזָּעֵקְנָה	תְּבָרַכְנָה	תְּבֹרַכְנָה	תִּתְבָּרַכְנָה
2. m.	תִּזְעֲקוּ	תִּזָּעֲקוּ	תְּבָרֲכוּ	תְּבֹרְכוּ	תִּתְבָּרֲכוּ
2. f.	תִּזְעַקְנָה	תִּזָּעֵקְנָה	תְּבָרַכְנָה	תְּבֹרַכְנָה	תִּתְבָּרַכְנָה
1.	נִזְעַק	נִזָּעֵק	נְבָרֵךְ	נְבֹרַךְ	נִתְבָּרֵךְ

Fut. apoc. has no distinct form here.

	Kal.	Niphal.	Piel.	Pual.	Hithpael.
Imp. 2. m.	זְעַק	הִזָּעֵק	בָּרֵךְ		הִתְבָּרֵךְ
2. f.	זַעֲקִי	הִזָּעֲקִי	בָּרֲכִי		הִתְבָּרֲכִי
Plur. 2. m.	זַעֲקוּ	הִזָּעֲקוּ	בָּרֲכוּ		הִתְבָּרֲכוּ
2. f.	זְעַקְנָה	הִזָּעֵקְנָה	בָּרֵכְנָה		הִתְבָּרֵכְנָה
Part. act.	זֹעֵק	נִזְעָק	מְבָרֵךְ	מְבֹרָךְ	מִתְבָּרֵךְ
pass.	זָעוּק				

	Kal.	Niphal.	Piel.
Praet. 3. m.	שָׁמַע	נִשְׁמַע	שִׁמַּע
3. f.	שָׁמְעָה	נִשְׁמְעָה	שִׁמְּעָה
2. m.	שָׁמַעְתָּ	נִשְׁמַעְתָּ	שִׁמַּעְתָּ
2. f.	שָׁמַעַתְּ	נִשְׁמַעַתְּ	שִׁמַּעַתְּ
1.	שָׁמַעְתִּי	נִשְׁמַעְתִּי	שִׁמַּעְתִּי
Plur. 3.	שָׁמְעוּ	נִשְׁמְעוּ	שִׁמְּעוּ
2. m.	שְׁמַעְתֶּם	נִשְׁמַעְתֶּם	שִׁמַּעְתֶּם
2. f.	שְׁמַעְתֶּן	נִשְׁמַעְתֶּן	שִׁמַּעְתֶּן
1.	שָׁמַעְנוּ	נִשְׁמַעְנוּ	שִׁמַּעְנוּ
Inf. abs.	שָׁמוֹעַ		
const.	שְׁמֹעַ	הִשָּׁמַע	שַׁמֵּעַ
Fut. 3. m.	יִשְׁמַע	יִשָּׁמַע	יְשַׁמַּע
3. f.	תִּשְׁמַע	תִּשָּׁמַע	תְּשַׁמַּע
2. m.	תִּשְׁמַע	תִּשָּׁמַע	תְּשַׁמַּע
2. f.	תִּשְׁמְעִי	תִּשָּׁמְעִי	תְּשַׁמְּעִי
1.	אֶשְׁמַע	אֶשָּׁמַע	אֲשַׁמַּע
Pl. 3. m.	יִשְׁמְעוּ	יִשָּׁמְעוּ	יְשַׁמְּעוּ
3. f.	תִּשְׁמַעְנָה	תִּשָּׁמַעְנָה	תְּשַׁמַּעְנָה
2. m.	תִּשְׁמְעוּ	תִּשָּׁמְעוּ	תְּשַׁמְּעוּ
2. f.	תִּשְׁמַעְנָה	תִּשָּׁמַעְנָה	תְּשַׁמַּעְנָה
1.	נִשְׁמַע	נִשָּׁמַע	נְשַׁמַּע
Fut. apoc.			
Imp. 2. m.	שְׁמַע	הִשָּׁמַע	שַׁמַּע
2. f.	שִׁמְעִי	הִשָּׁמְעִי	שַׁמְּעִי
Plur. 2. m.	שִׁמְעוּ	הִשָּׁמְעוּ	שַׁמְּעוּ
2. f.	שְׁמַעְנָה	הִשָּׁמַעְנָה	שַׁמַּעְנָה
Part. act.	שֹׁמֵעַ	נִשְׁמָע	מְשַׁמֵּעַ
pass.	שָׁמוּעַ		

Pual.	Hiphil.	Hophal.	Hithpael.
שֻׁמַּע	הִשְׁמִיעַ	הָשְׁמַע	הִשְׁתַּמַּע
שֻׁמְּעָה	הִשְׁמִ֫יעָה	הָשְׁמְעָה	הִשְׁתַּמְּעָה
שֻׁמַּ֫עְתָּ	הִשְׁמַ֫עְתָּ	הָשְׁמַ֫עְתָּ	הִשְׁתַּמַּ֫עְתָּ
שֻׁמַּ֫עַתְּ	הִשְׁמַ֫עַתְּ	הָשְׁמַ֫עַתְּ	הִשְׁתַּמַּ֫עַתְּ
שֻׁמַּ֫עְתִּי	הִשְׁמַ֫עְתִּי	הָשְׁמַ֫עְתִּי	הִשְׁתַּמַּ֫עְתִּי
שֻׁמְּעוּ	הִשְׁמִ֫יעוּ	הָשְׁמְעוּ	הִשְׁתַּמְּעוּ
שֻׁמַּעְתֶּם	הִשְׁמַעְתֶּם	הָשְׁמַעְתֶּם	הִשְׁתַּמַּעְתֶּם
שֻׁמַּעְתֶּן	הִשְׁמַעְתֶּן	הָשְׁמַעְתֶּן	הִשְׁתַּמַּעְתֶּן
שֻׁמַּ֫עְנוּ	הִשְׁמַ֫עְנוּ	הָשְׁמַ֫עְנוּ	הִשְׁתַּמַּ֫עְנוּ
שֻׁמַּע	הַשְׁמִיעַ	הָשְׁמַע	הִשְׁתַּמֵּעַ
יְשֻׁמַּע	יַשְׁמִיעַ	יָשְׁמַע	יִשְׁתַּמַּע
תְּשֻׁמַּע	תַּשְׁמִיעַ	תָּשְׁמַע	תִּשְׁתַּמַּע
תְּשֻׁמַּע	תַּשְׁמִיעַ	תָּשְׁמַע	תִּשְׁתַּמַּע
תְּשֻׁמְּעִי	תַּשְׁמִ֫יעִי	תָּשְׁמְעִי	תִּשְׁתַּמְּעִי
אֲשֻׁמַּע	אַשְׁמִיעַ	אָשְׁמַע	אֶשְׁתַּמַּע
יְשֻׁמְּעוּ	יַשְׁמִ֫יעוּ	יָשְׁמְעוּ	יִשְׁתַּמְּעוּ
תְּשֻׁמַּ֫עְנָה	תַּשְׁמַ֫עְנָה	תָּשְׁמַ֫עְנָה	תִּשְׁתַּמַּ֫עְנָה
תְּשֻׁמְּעוּ	תַּשְׁמִ֫יעוּ	תָּשְׁמְעוּ	תִּשְׁתַּמְּעוּ
תְּשֻׁמַּ֫עְנָה	תַּשְׁמַ֫עְנָה	תָּשְׁמַ֫עְנָה	תִּשְׁתַּמַּ֫עְנָה
נְשֻׁמַּע	נַשְׁמִיעַ	נָשְׁמַע	נִשְׁתַּמַּע
	יַשְׁמַע		
	הַשְׁמַע		הִשְׁתַּמַּע
	הַשְׁמִ֫יעִי		הִשְׁתַּמְּעִי
	הַשְׁמִ֫יעוּ		הִשְׁתַּמְּעוּ
	הַשְׁמַ֫עְנָה		הִשְׁתַּמַּ֫עְנָה
מְשֻׁמָּע	מַשְׁמִיעַ	מָשְׁמָע	מִשְׁתַּמַּע

	Kal.	Kal.	Niphal.
Praet. 3. m.	אָכַל	אָמַר	נֶאֱכַל
3. f.	(regular)	(regular)	(as פ Gutt.)
Inf. abs.	אָכוֹל	אָמוֹר	
const.	אֱכֹל	אֱמֹר	הֵאָכֵל
Fut. 3. m.	יֹאכַל	יֹאמַר	יֵאָכֵל
3. f.	תֹּאכַל	תֹּאמַר	תֵּאָכֵל
2. m.	תֹּאכַל	תֹּאמַר	תֵּאָכֵל
2. f.	תֹּאכְלִי	תֹּאמְרִי	תֵּאָכְלִי
1.	אֹכַל	אֹמַר	אֵאָכֵל
Plur. 3. m.	יֹאכְלוּ	יֹאמְרוּ	יֵאָכְלוּ
3. f.	תֹּאכַלְנָה	תֹּאמַרְנָה	תֵּאָכַלְנָה
2. m.	תֹּאכְלוּ	תֹּאמְרוּ	תֵּאָכְלוּ
2. f.	תֹּאכַלְנָה	תֹּאמַרְנָה	תֵּאָכַלְנָה
1.	נֹאכַל	נֹאמַר	נֵאָכֵל
Fut. apoc.			
Imp. 2. m.	אֱכֹל	אֱמֹר	הֵאָכֵל
2. f.	אִכְלִי	אִמְרִי	
pl. 2. m.	אִכְלוּ	אִמְרוּ	
2. f.	אֱכֹלְנָה	אֱמֹרְנָה	
Part. act.	אֹכֵל		נֶאֱכָל
pass.	אָכוּל		

The *derivative* Conjugations of Verbs פא are declined in the same manner as those of פ *Guttural*; א being treated, (out of Kal,) as a *Guttural*, and not as a *Quiescent*. (See Niphal in the Par.) In like manner, Piel אִכֵּל, Pual אֻכַּל, Hiph. הֶאֱכִיל, Hoph. הָאֳכַל, Hithp. הִתְאַכֵּל; compare Verbs פ Guttural, עָמַד and חָזַק, for the mode of inflexion.

	Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Praet.	יָשַׁב	יָרַשׁ	נוֹשַׁב	הוֹשִׁיב	הוּשַׁב
3. f.	(regular)	(regular)	נוֹשְׁבָה	הוֹשִׁיבָה	הוּשְׁבָה
2. m.			נוֹשַׁבְתָּ	הוֹשַׁבְתָּ	הוּשַׁבְתָּ
2. f.			נוֹשַׁבְתְּ	הוֹשַׁבְתְּ	הוּשַׁבְתְּ
1.			נוֹשַׁבְתִּי	הוֹשַׁבְתִּי	הוּשַׁבְתִּי
Plur. 3.			נוֹשְׁבוּ	הוֹשִׁיבוּ	הוּשְׁבוּ
2. m.			נוֹשַׁבְתֶּם	הוֹשַׁבְתֶּם	הוּשַׁבְתֶּם
2. f.			נוֹשַׁבְתֶּן	הוֹשַׁבְתֶּן	הוּשַׁבְתֶּן
1.			נוֹשַׁבְנוּ	הוֹשַׁבְנוּ	הוּשַׁבְנוּ
Inf. abs.	יָשׁוֹב	יָרוֹשׁ			
const.	שֶׁבֶת	רֶשֶׁת	הִוָּשֵׁב	הוֹשִׁיב	הוּשַׁב
Fut.	יֵשֵׁב	יִירַשׁ	יִוָּשֵׁב	יוֹשִׁיב	יוּשַׁב
3. f.	תֵּשֵׁב	תִּירַשׁ	תִּוָּשֵׁב	תּוֹשִׁיב	תּוּשַׁב
2. m.	תֵּשֵׁב	תִּירַשׁ	תִּוָּשֵׁב	תּוֹשִׁיב	תּוּשַׁב
2. f.	תֵּשְׁבִי	תִּירְשִׁי	תִּוָּשְׁבִי	תּוֹשִׁיבִי	תּוּשְׁבִי
1.	אֵשֵׁב	אִירַשׁ	אִוָּשֵׁב	אוֹשִׁיב	אוּשַׁב
Pl. 3. m.	יֵשְׁבוּ	יִירְשׁוּ	יִוָּשְׁבוּ	יוֹשִׁיבוּ	יוּשְׁבוּ
3. f.	תֵּשַׁבְנָה	תִּירַשְׁנָה	תִּוָּשֵׁבְנָה	תּוֹשֵׁבְנָה	תּוּשַׁבְנָה
2. m.	תֵּשְׁבוּ	תִּירְשׁוּ	תִּוָּשְׁבוּ	תּוֹשִׁיבוּ	תּוּשְׁבוּ
3. f.	תֵּשַׁבְנָה	תִּירַשְׁנָה	תִּוָּשֵׁבְנָה	תּוֹשֵׁבְנָה	תּוּשַׁבְנָה
1.	נֵשֵׁב	נִירַשׁ	נִוָּשֵׁב	נוֹשִׁיב	נוּשַׁב
Fut. apoc.				יוֹשֵׁב	
Imp. m.	שֵׁב	יְרַשׁ	הִוָּשֵׁב	הוֹשֵׁב	
f.	שְׁבִי	יְרְשִׁי	הִוָּשְׁבִי	הוֹשִׁיבִי	
Pl. m.	שְׁבוּ	יְרְשׁוּ	הִוָּשְׁבוּ	הוֹשִׁיבוּ	
f.	שֵׁבְנָה	יְרַשְׁנָה	הִוָּשֵׁבְנָה	הוֹשֵׁבְנָה	
Part. act.	יוֹשֵׁב	יוֹרֵשׁ	נוֹשָׁב	מוֹשִׁיב	מוּשָׁב
pass.	יָשׁוּב	יָרוּשׁ			

	Kal.	Hiphil.
Praet. 3. m.	יָטַב	הֵיטִיב
3. f.	(regular)	הֵיטִיבָה
2. m.		הֵיטַבְתָּ
2. f.		הֵיטַבְתְּ
1.		הֵיטַבְתִּי
Plur. 3.		הֵיטִיבוּ
2. m.		הֵיטַבְתֶּם
2. f.		הֵיטַבְתֶּן
1.		הֵיטַבְנוּ
Inf. abs.	יָטוֹב	
const.	יְטֹב	הֵיטִיב
Fut. 3. m.	יִיטַב	יֵיטִיב
3. f.	תִּיטַב	תֵּיטִיב
2. m.	תִּיטַב	תֵּיטִיב
2. f.	תִּיטְבִי	תֵּיטִיבִי
1.	אִיטַב	אֵיטִיב
Plur. 3. m.	יִיטְבוּ	יֵיטִיבוּ
3. f.	תִּיטַבְנָה	תֵּיטַבְנָה
2. m.	תִּיטְבוּ	תֵּיטִיבוּ
2. f.	תִּיטַבְנָה	תֵּיטַבְנָה
1.	נִיטַב	נֵיטִיב
Fut. apoc.	וַיִּיצֶר	יֵיטֵב
Imp. m.	יְטַב	הֵיטֵב
f.	יִטְבִי	הֵיטִיבִי
Plur. m.	יִטְבוּ	הֵיטִיבוּ
f.	יְטַבְנָה	הֵיטַבְנָה
Part. act.	יוֹטֵב	מֵיטִיב
pass.	יָטוּב	

Niphal, in Verbs of this species, does not occur. The Daghesh'd conjugations are regular throughout; e. g. Piel יַשֵּׁב, Pual יֻשַּׁב, Hithpael הִתְיַשֵּׁב. Hophal conforms to the model in Par. VI; e.g. יוּטַב, &c. Only Hiphil, therefore, distinguishes the II. Class of Verbs פ״י from those of the I. Class, which have Fut. *Pattahh.*

	Kal.	Niphal.	Hiphil.	Hophal.
Praet. 3. m.	יָצַת	נִצַּת	הִצִּית	הֻצַּת
3. f.	(regular)	נִצְּתָה	הִצִּיתָה	הֻצְּתָה
2. m.		נִצַּתָּ	הִצַּתָּ	הֻצַּתָּ
2. f.		נִצַּתְּ (נִצַּת)	הִצַּתְּ (הִצַּת)	הֻצַּתְּ (הֻצַּת)
1.		נִצַּתִּי	הִצַּתִּי	הֻצַּתִּי
Plur. 3.		נִצְּתוּ	הִצִּיתוּ	הֻצְּתוּ
2. m.		נִצַּתֶּם	הִצַּתֶּם	הֻצַּתֶּם
2. f.		נִצַּתֶּן	הִצַּתֶּן	הֻצַּתֶּן
1.		נִצַּתְנוּ	הִצַּתְנוּ	הֻצַּתְנוּ
Inf. abs.	יָצוֹת			
const.			הַצֵּת	
Fut. 3. m.	יִצַּת		יַצִּית	יֻצַּת
3. f.	תִּצַּת		תַּצִּית	תֻּצַּת
2. m.	תִּצַּת		תַּצִּית	תֻּצַּת
2. f.	תִּצְּתִי		תַּצִּיתִי	תֻּצְּתִי
1.	אֶצַּת		אַצִּית	אֻצַּת
Plur. 3. m.	יִצְּתוּ		יַצִּיתוּ	יֻצְּתוּ
3. f.	תִּצַּתְנָה		תַּצֵּתְנָה	תֻּצַּתְנָה
2. m.	תִּצְּתוּ		תַּצִּיתוּ	תֻּצְּתוּ
2. f.	תִּצַּתְנָה		תַּצֵּתְנָה	תֻּצַּתְנָה
1.	נִצַּת		נַצִּית	נֻצַּת
Imp. m.			הַצֵּת	
f.			הַצִּיתִי	
Plur. m.			הַצִּיתוּ	
f.			הַצֵּתְנָה	
Fut. apoc.				
Part. act.	יוֹצֵת		מַצִּית	מֻצָּת
pass.	יָצוּת	נִצָּת		

The following are the actual forms of the few Verbs, which belong to the III. Class of פ״י.

I. Verbs inflected only as Verbs פ״ן.

(1) יָנַח, *Hiph.* הֵנִיחַ, Inf. הָנִיחַ, Fut. יָנִיחַ, apoc. תָּנַח, Imp. הַנַּח, Part. מַנִּיחַ. *Hoph.* הֻנִּיחַ, Part. מֻנָּח.

(2) יָצַג, *Hiph.* הִצִּיג, Inf. הַצֵּג, Fut. יַצִּיג (וַיַּצֵּג) Part. מַצִּיג. *Hoph.* Fut. יֻצַּג.

(3) יָצַע, *Hiph.* הִצִּיעַ, Fut. יַצִּיעַ. *Hoph.* יֻצַּע, Derivative מַצָּע.

(4) יָצַת, some of the forms in the Paradigm are not *actual* ones, but made analogically, so as to represent actual ones.

II. Verbs inflected as I. or II. Class פ״י, *and also as* פ״ן.

(5) יָצַק, Fut. יִצֹק and וַיִּצֹק. *Hoph.* Part. מוּצָק and מֻצָּק.

(6) יָצַר, Fut. יִצֹר and וַיִּיצֶר.

(7) יָסַר, Fut. 1st pers. with Suff. אֶסֳּרֵם (as פ״ן); but *Niph.* נוֹסַר; *Hiph.* 1st pers. fut. with Suff. אַיְסִירֵם as II. Class of פ״י.

(8) יָשַׁר, Fut. יִשַּׁר and יִישַׁר.

(9) יָלַד, *Hoph.* Inf. fem. הֻלֶּדֶת, in other respects as I. Class of פ״י.

(10) יָסַד, *Hoph.* Part. מוּסָד, Derivative מַסַּד, in other respects as I. Class of פ״י.

	Kal.	Niphal.	Hiphil.	Hophal.
Praet. 3. m.	נָגַשׁ	נִגַּשׁ	הִגִּישׁ	הֻגַּשׁ
3. f.	נָגְשָׁה	נִגְּשָׁה	הִגִּישָׁה	הֻגְּשָׁה
2. m.	נָגַשְׁתָּ	נִגַּשְׁתָּ	הִגַּשְׁתָּ	הֻגַּשְׁתָּ
2. f.	נָגַשְׁתְּ	נִגַּשְׁתְּ	הִגַּשְׁתְּ	הֻגַּשְׁתְּ
1.	נָגַשְׁתִּי	נִגַּשְׁתִּי	הִגַּשְׁתִּי	הֻגַּשְׁתִּי
Plur. 3.	נָגְשׁוּ	נִגְּשׁוּ	הִגִּישׁוּ	הֻגְּשׁוּ
2. m.	נְגַשְׁתֶּם	נִגַּשְׁתֶּם	הִגַּשְׁתֶּם	הֻגַּשְׁתֶּם
2. f.	נְגַשְׁתֶּן	נִגַּשְׁתֶּן	הִגַּשְׁתֶּן	הֻגַּשְׁתֶּן
1.	נָגַשְׁנוּ	נִגַּשְׁנוּ	הִגַּשְׁנוּ	הֻגַּשְׁנוּ
Inf. abs.	נָגוֹשׁ	הִנָּגֵשׁ	הַגִּישׁ	
const.	גֶּשֶׁת		הַגִּישׁ	הֻגַּשׁ
Fut. 3. m.	יִגַּשׁ	יִנָּגֵשׁ	יַגִּישׁ	יֻגַּשׁ
3. f.	תִּגַּשׁ	תִּנָּגֵשׁ	תַּגִּישׁ	תֻּגַּשׁ
2. m.	תִּגַּשׁ	תִּנָּגֵשׁ	תַּגִּישׁ	תֻּגַּשׁ
2. f.	תִּגְּשִׁי	תִּנָּגְשִׁי	תַּגִּישִׁי	תֻּגְּשִׁי
1.	אֶגַּשׁ	אֶנָּגֵשׁ	אַגִּישׁ	אֻגַּשׁ
Plur. 3. m.	יִגְּשׁוּ	יִנָּגְשׁוּ	יַגִּישׁוּ	יֻגְּשׁוּ
3. f.	תִּגַּשְׁנָה	תִּנָּגַשְׁנָה	תַּגֵּשְׁנָה	תֻּגַּשְׁנָה
2. m.	תִּגְּשׁוּ	תִּנָּגְשׁוּ	תַּגִּישׁוּ	תֻּגְּשׁוּ
2. f.	תִּגַּשְׁנָה	תִּנָּגַשְׁנָה	תַּגֵּשְׁנָה	תֻּגַּשְׁנָה
1.	נִגַּשׁ	נִנָּגֵשׁ	נַגִּישׁ	נֻגַּשׁ
Fut. apoc.			יַגֵּשׁ	
Imp. m.	גַּשׁ	הִנָּגֵשׁ	הַגֵּשׁ	
f.	גְּשִׁי	הִנָּגְשִׁי	הַגִּישִׁי	
Plur. m.	גְּשׁוּ	הִנָּגְשׁוּ	הַגִּישׁוּ	
f.	גַּשְׁנָה	הִנָּגַשְׁנָה	הַגֵּשְׁנָה	
Part. act.	נוֹגֵשׁ	נִגָּשׁ	מַגִּישׁ	מֻגָּשׁ
pass.	נָגוּשׁ			

	Kal.		Niphal.	Hiphil.
Praet. 3. m.	סַב		נָסַב	הֵסֵב
3. f.	סַבָּה		נָסַבָּה	הֵסֵבָּה
2. m.	סַבּוֹתָ		נְסַבּוֹתָ	הֲסִבּוֹתָ
2. f.	סַבּוֹת		נְסַבּוֹת	הֲסִבּוֹת
1.	סַבּוֹתִי		נְסַבּוֹתִי	הֲסִבּוֹתִי
Plur. 3.	סַבּוּ		נָסַבּוּ	הֵסֵבּוּ
2. m.	סַבּוֹתֶם		נְסַבּוֹתֶם	הֲסִבּוֹתֶם
2. f.	סַבּוֹתֶן		נְסַבּוֹתֶן	הֲסִבּוֹתֶן
1.	סַבּוֹנוּ		נְסַבּוֹנוּ	הֲסִבּוֹנוּ
Inf. abs.	סָבוֹב			
const.	סֹב		הִסֵּב	הָסֵב
Fut. 3. m.	יָסֹב	(Chald.) יִסֹּב	יִסַּב	יָסֵב
3. f.	תָּסֹב	תִּסֹּב	תִּסַּב	תָּסֵב
2. m.	תָּסֹב	תִּסֹּב	תִּסַּב	תָּסֵב
2. f.	תָּסֹבִּי	תִּסְּבִי	תִּסַּבִּי	תָּסֵבִּי
1.	אָסֹב	אֶסֹּב	אֶסַּב	אָסֵב
Plur. 3. m.	יָסֹבּוּ	יִסְּבוּ	יִסַּבּוּ	יָסֵבּוּ
3. f.	תְּסֻבֶּינָה	תִּסֹּבְנָה	תִּסַּבֶּינָה	תְּסִבֶּינָה
2. m.	תָּסֹבּוּ	תִּסְּבוּ	תִּסַּבּוּ	תָּסֵבּוּ
2. f.	תְּסֻבֶּינָה	תִּסֹּבְנָה	תִּסַּבֶּינָה	תְּסִבֶּינָה
1.	נָסֹב	נִסֹּב	נִסַּב	נָסֵב
Fut. conversive.	וַיָּסָב			וַיָּסֶב
Imp. m.	סֹב		הִסַּב	הָסֵב
f.	סֹבִּי		הִסַּבִּי	הָסֵבִּי
Plur. m.	סֹבּוּ		הִסַּבּוּ	הָסֵבּוּ
f.	סֻבֶּינָה		הִסַּבֶּינָה	הֲסִבֶּינָה
Part. act.	סֹבֵב		נָסָב	מֵסֵב
pass.	סָבוּב			

Hophal.	Poel.	Poal.	Pilel.	Pulal.
הוּסַב	סוֹבֵב	סוֹבַב	סִבְסֵב	סֻבְסַב
הוּסַבָּה	סוֹבְבָה	סוֹבְבָה	סִבְסְבָה	סֻבְסְבָה
הוּסַבּוֹתָ	סוֹבַבְתָּ	סוֹבַבְתָּ	סִבְסַבְתָּ	סֻבְסַבְתָּ
הוּסַבּוֹת	סוֹבַבְתְּ	סוֹבַבְתְּ	סִבְסַבְתְּ	סֻבְסַבְתְּ
הוּסַבּוֹתִי	סוֹבַבְתִּי	סוֹבַבְתִּי	סִבְסַבְתִּי	סֻבְסַבְתִּי
הוּסַבּוּ	סוֹבְבוּ	סוֹבְבוּ	סִבְסְבוּ	סֻבְסְבוּ
הוּסַבּוֹתֶם	סוֹבַבְתֶּם	סוֹבַבְתֶּם	סִבְסַבְתֶּם	סֻבְסַבְתֶּם
הוּסַבּוֹתֶן	סוֹבַבְתֶּן	סוֹבַבְתֶּן	סִבְסַבְתֶּן	סֻבְסַבְתֶּן
הוּסַבּוֹנוּ	סוֹבַבְנוּ	סוֹבַבְנוּ	סִבְסַבְנוּ	סֻבְסַבְנוּ

הוּסַב	סוֹבֵב	סוֹבַב	סַבְסֵב	סֻבְסַב

יוּסַב	יְסוֹבֵב	יְסוֹבַב	יְסַבְסֵב	יְסֻבְסַב
תּוּסַב	תְּסוֹבֵב	תְּסוֹבַב	תְּסַבְסֵב	תְּסֻבְסַב
תּוּסַב	תְּסוֹבֵב	תְּסוֹבַב	תְּסַבְסֵב	תְּסֻבְסַב
תּוּסַבִּי	תְּסוֹבְבִי	תְּסוֹבְבִי	תְּסַבְסְבִי	תְּסֻבְסְבִי
אוּסַב	אֲסוֹבֵב	אֲסוֹבַב	אֲסַבְסֵב	אֲסֻבְסַב
יוּסַבּוּ	יְסוֹבְבוּ	יְסוֹבְבוּ	יְסַבְסְבוּ	יְסֻבְסְבוּ
תּוּסַבֶּינָה	תְּסוֹבֵבְנָה	תְּסוֹבַבְנָה	תְּסַבְסֵבְנָה	תְּסֻבְסַבְנָה
תּוּסַבּוּ	תְּסוֹבְבוּ	תְּסוֹבְבוּ	תְּסַבְסְבוּ	תְּסֻבְסְבוּ
תּוּסַבֶּינָה	תְּסוֹבֵבְנָה	תְּסוֹבַבְנָה	תְּסַבְסֵבְנָה	תְּסֻבְסַבְנָה
נוּסַב	נְסוֹבֵב	נְסוֹבַב	נְסַבְסֵב	נְסֻבְסַב

	סוֹבֵב		סַבְסֵב	
	סוֹבְבִי		סַבְסְבִי	
	סוֹבְבוּ		סַבְסְבוּ	
	סוֹבֵבְנָה		סַבְסֵבְנָה	

מוּסָב	מְסוֹבֵב	מְסוֹבָב	מְסַבְסֵב	מְסֻבְסָב

	Kal.	Niphal.	Hiphil.	Hophal.
Praet. 3. m.	קָם	נָקוֹם	הֵקִים	הוּקַם
3. f.	קָמָה	נָקוֹמָה	הֵקִימָה	הוּקְמָה
2. m.	קַמְתָּ	נְקוּמוֹתָ	הֲקִימוֹתָ	הוּקַמְתָּ
2. f.	קַמְתְּ	נְקוּמוֹת	הֲקִימוֹת	הוּקַמְתְּ
1.	קַמְתִּי	נְקוּמוֹתִי	הֲקִימוֹתִי	הוּקַמְתִּי
Plur. 3.	קָמוּ	נָקוֹמוּ	הֵקִימוּ	הוּקְמוּ
2. m.	קַמְתֶּם	נְקוּמוֹתֶם	הֲקִימוֹתֶם	הוּקַמְתֶּם
2. f.	קַמְתֶּן	נְקוּמוֹתֶן	הֲקִימוֹתֶן	הוּקַמְתֶּן
1.	קַמְנוּ	נְקוּמוֹנוּ	הֲקִימוֹנוּ	הוּקַמְנוּ
Inf. abs.	קוֹם			
const.	קוּם	הִקּוֹם	הָקִים	הוּקַם
Fut. 3. m.	יָקוּם	יִקּוֹם	יָקִים	יוּקַם
3. f.	תָּקוּם	תִּקּוֹם	תָּקִים	תּוּקַם
2. m.	תָּקוּם	תִּקּוֹם	תָּקִים	תּוּקַם
2. f.	תָּקוּמִי	תִּקּוֹמִי	תָּקִימִי	תּוּקְמִי
1.	אָקוּם	אֶקּוֹם	אָקִים	אוּקַם
Plur. 3. m.	יָקוּמוּ	יִקּוֹמוּ	יָקִימוּ	יוּקְמוּ
3. f.	תְּקוּמֶינָה	תִּקֹּמְנָה	תָּקֵמְנָה	תּוּקַמְנָה
2. m.	תָּקוּמוּ	תִּקּוֹמוּ	תָּקִימוּ	תּוּקְמוּ
2. f.	תְּקוּמֶינָה	תִּקֹּמְנָה	תָּקֵמְנָה	תּוּקַמְנָה
1.	נָקוּם	נִקּוֹם	נָקִים	נוּקַם
Fut. apoc.	יָקֹם		יָקֵם	
Imp. m.	קוּם	הִקּוֹם	הָקֵם	
f.	קוּמִי	הִקּוֹמִי	הָקִימִי	
Plur. m.	קוּמוּ	הִקּוֹמוּ	הָקִימוּ	
f.	קֹמְנָה	הִקֹּמְנָה	הָקֵמְנָה	
Part. act.	קָם	נָקוֹם	מֵקִים	מוּקָם
pass.	קוּם			

Pilel.	Pulal.	Kal.		Niphal.
קוֹמֵם	קוֹמַם	בָּן	בִּין	נָבוֹן
קוֹמְמָה	קוֹמְמָה	בָּנָה	בִּינָה	נָבוֹנָה
קוֹמַמְתָּ	קוֹמַמְתָּ	בַּנְתָּ	בִּינוֹתָ	נְבוּנוֹתָ
קוֹמַמְתְּ	קוֹמַמְתְּ	בַּנְתְּ	בִּינוֹת	נְבוּנוֹת
קוֹמַמְתִּי	קוֹמַמְתִּי	בַּנְתִּי	בִּינוֹתִי	נְבוּנוֹתִי
קוֹמְמוּ	קוֹמְמוּ	בָּנוּ	בִּינוּ	נָבוֹנוּ
קוֹמַמְתֶּם	קוֹמַמְתֶּם	בַּנְתֶּם	בִּינוֹתֶם	נְבוּנוֹתֶם
קוֹמַמְתֶּן	קוֹמַמְתֶּן	בַּנְתֶּן	בִּינוֹתֶן	נְבוּנוֹתֶן
קוֹמַמְנוּ	קוֹמַמְנוּ	בַּנּוּ	בִּינוֹנוּ	נְבוּנוֹנוּ
		בֹּן		
קוֹמֵם	קוֹמַם	בִּין		הִבּוֹן
יְקוֹמֵם	יְקוֹמַם	יָבִין		יִבּוֹן
תְּקוֹמֵם	תְּקוֹמַם	תָּבִין		(as יִקּוֹם)
תְּקוֹמֵם	תְּקוֹמַם	תָּבִין		
תְּקוֹמְמִי	תְּקוֹמְמִי	תָּבִינִי		
אֲקוֹמֵם	אֲקוֹמַם	אָבִין		
יְקוֹמְמוּ	יְקוֹמְמוּ	יָבִינוּ		
תְּקוֹמַמְנָה	תְּקוֹמַמְנָה	תְּבִינֶינָה		
תְּקוֹמְמוּ	תְּקוֹמְמוּ	תָּבִינוּ		
תְּקוֹמַמְנָה	תְּקוֹמַמְנָה	תְּבִינֶינָה		
נְקוֹמֵם	נְקוֹמַם	נָבִין		
		יָבֵן		
קוֹמֵם		בִּין		הִבּוֹן
קוֹמְמִי		בִּינִי		(as יִקּוֹם)
קוֹמְמוּ		בִּינוּ		
קוֹמַמְנָה		—		
מְקוֹמֵם	מְקוֹמָם	בָּן		נָבוֹן
		בּוֹן		

	Kal.	Niphal.	Piel.
Praet. 3. m.	מָצָא	נִמְצָא	מִצֵּא
3. f.	מָצְאָה	נִמְצְאָה	מִצְּאָה
2. m.	מָצָאתָ	נִמְצֵאתָ	מִצֵּאתָ
2. f.	מָצָאת	נִמְצֵאת	מִצֵּאת
1.	מָצָאתִי	נִמְצֵאתִי	מִצֵּאתִי
Plur. 3.	מָצְאוּ	נִמְצְאוּ	מִצְּאוּ
2. m.	מְצָאתֶם	נִמְצֵאתֶם	מִצֵּאתֶם
2. f.	מְצָאתֶן	נִמְצֵאתֶן	מִצֵּאתֶן
1.	מָצָאנוּ	נִמְצֵאנוּ	מִצֵּאנוּ
Inf. abs.	מָצוֹא		
const.	מְצֹא	הִמָּצֵא	מַצֵּא
Fut. 3. m.	יִמְצָא	יִמָּצֵא	יְמַצֵּא
3. f.	תִּמְצָא	תִּמָּצֵא	תְּמַצֵּא
2. m.	תִּמְצָא	תִּמָּצֵא	תְּמַצֵּא
2. f.	תִּמְצְאִי	תִּמָּצְאִי	תְּמַצְּאִי
1.	אֶמְצָא	אִמָּצֵא	אֲמַצֵּא
Plur. 3. m.	יִמְצְאוּ	יִמָּצְאוּ	יְמַצְּאוּ
3. f.	תִּמְצֶאנָה	תִּמָּצֶאנָה	תְּמַצֶּאנָה
2. m.	תִּמְצְאוּ	תִּמָּצְאוּ	תְּמַצְּאוּ
2. f.	תִּמְצֶאנָה	תִּמָּצֶאנָה	תְּמַצֶּאנָה
1.	נִמְצָא	נִמָּצֵא	נְמַצֵּא
Fut. apoc.			
Imp. m.	מְצָא	הִמָּצֵא	מַצֵּא
f.	מִצְאִי	הִמָּצְאִי	מַצְּאִי
Plur. m.	מִצְאוּ	הִמָּצְאוּ	מַצְּאוּ
f.	מְצֶאנָה	הִמָּצֶאנָה	מַצֶּאנָה
Part. act.	מוֹצֵא	נִמְצָא	מְמַצֵּא
pass.	מָצוּא		

Pual.	Hiphil.	Hophal.	Hithpael.
מֻצָּא	הִמְצִיא	הֻמְצָא	הִתְמַצֵּא
מֻצְּאָה	הִמְצִיאָה	הֻמְצְאָה	הִתְמַצְּאָה
מֻצֵּאתָ	הִמְצֵאתָ	הֻמְצֵאתָ	הִתְמַצֵּאתָ
מֻצֵּאת	הִמְצֵאת	הֻמְצֵאת	הִתְמַצֵּאת
מֻצֵּאתִי	הִמְצֵאתִי	הֻמְצֵאתִי	הִתְמַצֵּאתִי
מֻצְּאוּ	הִמְצִיאוּ	הֻמְצְאוּ	הִתְמַצְּאוּ
מֻצֵּאתֶם	הִמְצֵאתֶם	הֻמְצֵאתֶם	הִתְמַצֵּאתֶם
מֻצֵּאתֶן	הִמְצֵאתֶן	הֻמְצֵאתֶן	הִתְמַצֵּאתֶן
מֻצֵּאנוּ	הִמְצֵאנוּ	הֻמְצֵאנוּ	הִתְמַצֵּאנוּ
	הַמְצֵא		
מֻצָּא	הַמְצִיא	הֻמְצָא	הִתְמַצֵּא
יְמֻצָּא	יַמְצִיא	יֻמְצָא	יִתְמַצֵּא
תְּמֻצָּא	תַּמְצִיא	תֻּמְצָא	תִּתְמַצֵּא
תְּמֻצָּא	תַּמְצִיא	תֻּמְצָא	תִּתְמַצֵּא
תְּמֻצְּאִי	תַּמְצִיאִי	תֻּמְצְאִי	תִּתְמַצְּאִי
אֲמֻצָּא	אַמְצִיא	אֻמְצָא	אֶתְמַצֵּא
יְמֻצְּאוּ	יַמְצִיאוּ	יֻמְצְאוּ	יִתְמַצְּאוּ
תְּמֻצֶּאנָה	תַּמְצֶאנָה	תֻּמְצֶאנָה	תִּתְמַצֶּאנָה
תְּמֻצְּאוּ	תַּמְצִיאוּ	תֻּמְצְאוּ	תִּתְמַצְּאוּ
תְּמֻצֶּאנָה	תַּמְצֶאנָה	תֻּמְצֶאנָה	תִּתְמַצֶּאנָה
נְמֻצָּא	נַמְצִיא	נֻמְצָא	נִתְמַצֵּא
	יַמְצֵא		
	הַמְצֵא		הִתְמַצֵּא
	הַמְצִיאִי		הִתְמַצְּאִי
	הַמְצִיאוּ		הִתְמַצְּאוּ
	הַמְצֶאנָה		הִתְמַצֶּאנָה
מְמֻצָּא	מַמְצִיא	מֻמְצָא	מִתְמַצֵּא

	Kal.	Niphal	Piël.
Praet. 3. m.	גָּלָה	נִגְלָה	גִּלָּה
3. f.	גָּלְתָה	נִגְלְתָה	גִּלְּתָה
2. m.	גָּלִיתָ	נִגְלֵיתָ	גִּלִּיתָ
2. f.	גָּלִית	נִגְלֵית	גִּלִּית
1.	גָּלִיתִי	נִגְלֵיתִי	גִּלִּיתִי
Plur. 3.	גָּלוּ	נִגְלוּ	גִּלּוּ
2. m.	גְּלִיתֶם	נִגְלֵיתֶם	גִּלִּיתֶם
2. f.	גְּלִיתֶן	נִגְלֵיתֶן	גִּלִּיתֶן
1.	גָּלִינוּ	נִגְלֵינוּ	גִּלִּינוּ
Inf. abs.	גָּלֹה	נִגְלֹה	גַּלֹּה
const.	גְּלוֹת	הִגָּלֹת	גַּלֹּת
Fut. 3. m.	יִגְלֶה	יִגָּלֶה	יְגַלֶּה
3. f.	תִּגְלֶה	תִּגָּלֶה	תְּגַלֶּה
2. m.	תִּגְלֶה	תִּגָּלֶה	תְּגַלֶּה
2. f.	תִּגְלִי	תִּגָּלִי	תְּגַלִּי
1.	אֶגְלֶה	אֶגָּלֶה	אֲגַלֶּה
Plur. 3. m.	יִגְלוּ	יִגָּלוּ	יְגַלּוּ
3. f.	תִּגְלֶינָה	תִּגָּלֶינָה	תְּגַלֶּינָה
2. m.	תִּגְלוּ	תִּגָּלוּ	תְּגַלּוּ
2. f.	תִּגְלֶינָה	תִּגָּלֶינָה	תְּגַלֶּינָה
1.	נִגְלֶה	נִגָּלֶה	נְגַלֶּה
Fut apoc.	יִגֶל	יִגָּל	יְגַל
Imp. m.	גְּלֵה	הִגָּלֵה	גַּלֵּה
f.	גְּלִי	הִגָּלִי	גַּלִּי
Plur. m.	גְּלוּ	הִגָּלוּ	גַּלּוּ
f.	גְּלֶינָה	הִגָּלֶינָה	גַּלֶּינָה
Part. act.	גּוֹלֶה	נִגְלֶה	מְגַלֶּה
pass.	גָּלוּי		

Pual.	Hiphil.	Hophal.	Hithpael.
גֻּלָּה	הִגְלָה	הָגְלָה	הִתְגַּלָּה
גֻּלְּתָה	הִגְלְתָה	הָגְלְתָה	הִתְגַּלְּתָה
גֻּלֵּיתָ	הִגְלֵיתָ	הָגְלֵיתָ	הִתְגַּלֵּיתָ
גֻּלֵּית	הִגְלֵית	הָגְלֵית	הִתְגַּלֵּית
גֻּלֵּיתִי	הִגְלֵיתִי	הָגְלֵיתִי	הִתְגַּלֵּיתִי
גֻּלּוּ	הִגְלוּ	הָגְלוּ	הִתְגַּלּוּ
גֻּלֵּיתֶם	הִגְלֵיתֶם	הָגְלֵיתֶם	הִתְגַּלֵּיתֶם
גֻּלֵּיתֶן	הִגְלֵיתֶן	הָגְלֵיתֶן	הִתְגַּלֵּיתֶן
גֻּלֵּינוּ	הִגְלֵינוּ	הָגְלֵינוּ	הִתְגַּלֵּינוּ
גֻּלֹּה	הַגְלֵה	הָגְלֵה	הִתְגַּלֵּה
גֻּלּוֹת	הַגְלוֹת	הָגְלוֹת	הִתְגַּלּוֹת
יְגֻלֶּה	יַגְלֶה	יָגְלֶה	יִתְגַּלֶּה
תְּגֻלֶּה	תַּגְלֶה	תָּגְלֶה	תִּתְגַּלֶּה
תְּגֻלֶּה	תַּגְלֶה	תָּגְלֶה	תִּתְגַּלֶּה
תְּגֻלִּי	תַּגְלִי	תָּגְלִי	תִּתְגַּלִּי
אֲגֻלֶּה	אַגְלֶה	אָגְלֶה	אֶתְגַּלֶּה
יְגֻלּוּ	יַגְלוּ	יָגְלוּ	יִתְגַּלּוּ
תְּגֻלֶּינָה	תַּגְלֶינָה	תָּגְלֶינָה	תִּתְגַּלֶּינָה
תְּגֻלּוּ	תַּגְלוּ	תָּגְלוּ	תִּתְגַּלּוּ
תְּגֻלֶּינָה	תַּגְלֶינָה	תָּגְלֶינָה	תִּתְגַּלֶּינָה
נְגֻלֶּה	נַגְלֶה	נָגְלֶה	נִתְגַּלֶּה
	יֶגֶל		יִתְגַּל
	הַגְלֵה		הִתְגַּלֵּה
	הַגְלִי		הִתְגַּלִּי
	הַגְלוּ		הִתְגַּלּוּ
	הַגְלֶינָה		הִתְגַּלֶּינָה
מְגֻלֶּה	מַגְלֶה	מָגְלֶה	מִתְגַּלֶּה

			Kal. masc.	fem.	fem. Seghol.	Plur. m.	Plur. fem.
Verb	Final (–)	Active	קוֹטֵל	קֹטְלָה	קֹטֶלֶת	קֹטְלִים	קֹטְלוֹת
		Passive	קָטוּל	קְטוּלָה		קְטוּלִים	קְטוּלוֹת
	Final (..)	Act.	יָשֵׁן	יְשֵׁנָה	יְשֵׁנֶת	יְשֵׁנִים	יְשֵׁנוֹת
	Final (–̇)	Act.	יָגוֹר	יְגֹרָה		יְגֹרִים	יְגֹרוֹת
	פ״ Gutt.	Pass.	עָמוּד	עֲמוּדָה		עֲמוּדִים	עֲמוּדוֹת
	ע״ Gutt.	Act.	זֹעֵק	זֹעֲקָה	זֹעֶקֶת	זֹעֲקִים	זֹעֲקוֹת
	ל״ Gutt.	Act.	שֹׁמֵעַ	שֹׁמְעָה	שֹׁמַעַת	שֹׁמְעִים	שֹׁמְעוֹת
	ע״ו	Act.	קָם	קָמָה		קָמִים	קָמוֹת
		Pass.	קוּם	קוּמָה		קוּמִים	קוּמוֹת
	ל״ה	Act.	גֹּלֶה	גֹּלָה (and גֹּלִיָּה)		גֹּלִים	גֹּלוֹת
		Pass.	גָּלוּי	גְּלוּיָה		גְּלוּיִם	גְּלוּיוֹת
			Niphal.				
			נִקְטָל	נִקְטָלָה	נִקְטֶלֶת	נִקְטָלִים	נִקְטָלוֹת
	פ״ Gutt.		נֶעֱמָד	נֶעֱמָדָה	נֶעֱמֶדֶת	נֶעֱמָדִים	נֶעֱמָדוֹת
	ע״ע		נָסַב	נְסַבָּה		נְסַבִּים	נְסַבּוֹת
	ע״ו		נָקוֹם	נְקוֹמָה		נְקוֹמִים	נְקוֹמוֹת
	ל״ה		נִגְלֶה	נִגְלָה		נִגְלִים	נִגְלוֹת

		Piel.			
	מְקַטֵּל	מְקַטְּלָה	מְקַטֶּלֶת	מְקַטְּלִים	מְקַטְּלוֹת
ע״ Resh	מְבָרֵךְ	מְבָרְכָה	מְבָרֶכֶת	מְבָרְכִים	מְבָרְכוֹת
ל״ה	מְגַלֶּה	מְגַלָּה		מְגַלִּים	מְגַלּוֹת
Poel	מְסוֹבֵב	מְסוֹבְבָה	מְסוֹבֶבֶת	מְסוֹבְבִים	מְסוֹבְבוֹת
		Pual.			
	מְקֻטָּל	מְקֻטָּלָה	מְקֻטֶּלֶת	מְקֻטָּלִים	מְקֻטָּלוֹת
ע״ Resh	מְבֹרָךְ	מְבֹרָכָה	מְבֹרֶכֶת	מְבֹרָכִים	מְבֹרָכוֹת
		Hiphil.			
	מַקְטִיל	מַקְטִילָה	מַקְטֶלֶת	מַקְטִילִים	מַקְטִילוֹת
פ״ Gutt.	מַעֲמִיד	מַעֲמִידָה	מַעֲמֶדֶת	מַעֲמִידִים	מַעֲמִידוֹת
ע״ע	מֵסֵב	מְסִבָּה		מְסִבִּים	מְסִבּוֹת
ע״ו	מֵקִים	מְקִימָה		מְקִימִים	מְקִימוֹת
		Hophal.			
	מָקְטָל	מָקְטָלָה	מָקְטֶלֶת	מָקְטָלִים	מָקְטָלוֹת
פ״ Gutt.	מָעֳמָד	מָעֳמָדָה	מָעֳמֶדֶת	מָעֳמָדִים	מָעֳמָדוֹת
		Hithpael.			
	מִתְקַטֵּל	מִתְקַטְּלָה	מִתְקַטֶּלֶת	מִתְקַטְּלִים	מִתְקַטְּלוֹת
ע״ Resh.	מִתְבָּרֵךְ	מִתְבָּרְכָה	מִתְבָּרֶכֶת	מִתְבָּרְכִים	מִתְבָּרְכוֹת

				Kal.			
			masc.	fem.	fem. Seghol.	Plur. m.	Plur. fem.
Verb	Final (–)	Active	קוֹטֵל	קֹטְלָה	קֹטֶלֶת	קֹטְלִים	קֹטְלוֹת
		Passive	קָטוּל	קְטוּלָה		קְטוּלִים	קְטוּלוֹת
	Final (‥)	Act.	יָשֵׁן	יְשֵׁנָה	יְשֶׁנֶת	יְשֵׁנִים	יְשֵׁנוֹת
	Final (ֹ)	Act.	יָגוֹר	יְגֹרָה		יְגֹרִים	יְגֹרוֹת
	פ״ Gutt.	Pass.	עָמוּד	עֲמוּדָה		עֲמוּדִים	עֲמוּדוֹת
	ע״ Gutt.	Act.	זֹעֵק	זֹעֲקָה	זֹעֶקֶת	זֹעֲקִים	זֹעֲקוֹת
	ל״ Gutt.	Act.	שֹׁמֵעַ	שֹׁמְעָה	שֹׁמַעַת	שֹׁמְעִים	שֹׁמְעוֹת
	ע״ו	Act.	קָם	קָמָה		קָמִים	קָמוֹת
		Pass.	קוּם	קוּמָה		קוּמִים	קוּמוֹת
	ל״ה	Act.	גֹּלֶה	גֹּלָה (and גֹּלִיָּה)		גֹּלִים	גֹּלוֹת
		Pass.	גָּלוּי	גְּלוּיָה		גְּלוּיִם	גְּלוּיוֹת
				Niphal.			
			נִקְטָל	נִקְטָלָה	נִקְטֶלֶת	נִקְטָלִים	נִקְטָלוֹת
	פ״ Gutt.		נֶעֱמָד	נֶעֱמָדָה	נֶעֱמֶדֶת	נֶעֱמָדִים	נֶעֱמָדוֹת
	ע״ע		נָסַב	נְסַבָּה		נְסַבִּים	נְסַבּוֹת
	ע״ו		נָקוֹם	נְקוֹמָה		נְקוֹמִים	נְקוֹמוֹת
	ל״ה		נִגְלֶה	נִגְלָה		נִגְלִים	נִגְלוֹת

		Piel.			
	מְקַטֵּל	מְקַטְּלָה	מְקַטֶּלֶת	מְקַטְּלִים	מְקַטְּלוֹת
ע״ Resh	מְבָרֵךְ	מְבָרְכָה	מְבָרֶכֶת	מְבָרְכִים	מְבָרְכוֹת
ל״ה	מְגַלֶּה	מְגַלָּה		מְגַלִּים	מְגַלּוֹת
Poel	מְסוֹבֵב	מְסוֹבְבָה	מְסוֹבֶבֶת	מְסוֹבְבִים	מְסוֹבְבוֹת
		Pual.			
	מְקֻטָּל	מְקֻטָּלָה	מְקֻטֶּלֶת	מְקֻטָּלִים	מְקֻטָּלוֹת
ע״ Resh	מְבֹרָךְ	מְבֹרָכָה	מְבֹרֶכֶת	מְבֹרָכִים	מְבֹרָכוֹת
		Hiphil.			
	מַקְטִיל	מַקְטִילָה	מַקְטֶלֶת	מַקְטִילִים	מַקְטִילוֹת
פ״ Gutt.	מַעֲמִיד	מַעֲמִידָה	מַעֲמֶדֶת	מַעֲמִידִים	מַעֲמִידוֹת
ע״ע	מֵסֵב	מְסִבָּה		מְסִבִּים	מְסִבּוֹת
ע״ו	מֵקִים	מְקִימָה		מְקִימִים	מְקִימוֹת
		Hophal.			
	מָקְטָל	מָקְטָלָה	מָקְטֶלֶת	מָקְטָלִים	מָקְטָלוֹת
פ״ Gutt.	מָעֳמָד	מָעֳמָדָה	מָעֳמֶדֶת	מָעֳמָדִים	מָעֳמָדוֹת
		Hithpael.			
	מִתְקַטֵּל	מִתְקַטְּלָה	מִתְקַטֶּלֶת	מִתְקַטְּלִים	מִתְקַטְּלוֹת
ע״ Resh.	מִתְבָּרֵךְ	מִתְבָּרְכָה	מִתְבָּרֶכֶת	מִתְבָּרְכִים	מִתְבָּרְכוֹת

The foregoing Paradigm contains an example of all the various methods of inflecting Participles, sufficiently copious to guide the learner. It should be observed, that the inflexions above merely concern the formation of the fem. Participles, and the plur. forms. The mode of declining these, so as to designate the relation of *Case*, must be sought among the Nouns; as Participles conform to these, in all their modes of inflexion. The accented or tone-syllable, here, follows the laws of *Nouns*, and not of *Verbs*, in the same manner as the Participles follow nouns in their mode of inflexion. It should be observed, that when the ultimate syllable in the ground-form of the Participle has an impure vowel, there is no fem. Segholate form of that Participle; e. g. קָטוּל. In like manner, most of the contracted and irregular forms do not admit a fem. Segholate. All the cases in which a Segholate is found, are those whose final vowel is *Qamets* or *Tseri* pure, in the ground-form. The cases in Hiphil are not an exception to this; for the Segholate forms are derived immediately from the apocopated ground-form of the Part., although this species of ground form is not of common occurrence in the Hebrew Scriptures; e. g. מַקְטִיל, apoc. form מַקְטֵל, Segholate מַקְטֶלֶת. In all the cases of Segholates, the final Qamets and Tseri of the ground-form is changed to Seghol, by the euphonic power of the furtive Seghol. (§ 60. 3.) It is easy to see, therefore, why the Segholate form is excluded from other Participles; e. g. קָם=קָאֵם with (ָ) immutable; in קוּם the Shureq of course is immutable; in גֹּלֶה, the ֶה is dropped in the fem. גֹּלָה, and there remains only the immutable Hholem of the ground-form, which cannot be altered to form a Segholate; in נָסַב, the fem. נְסַבָּה cannot be changed into a Segholate, (as נְסֹבֶת,) because the Daghesh must then be omitted from the ב, which is contrary to the rule, by which the inflexion of these verbs is regulated; in נָקוֹם the Hholem is immutable; in נִגְלֶה, the ֶה is dropped in the fem. נִגְלָה, and there is no vowel to form a Segholate under the second radical; and so in other cases.—The fem. Segholate forms occur pretty frequently, especially in *regimen*.

§ 128.

Nouns: General Remarks, and Divisions.

I. General Remarks.

1. Most Nouns are derived from Verbs; and, almost without exception, have for their ground-forms the Infin. mood, or Participles. Even those Nouns which are not derivative but original, conform in their flexions or changes to the usual laws, that regulate those which are derived from Verbs.

2. The declension of Heb. Nouns differs much from declension in Greek and Latin. The plural and Dual are, indeed, distinguished by appropriate endings, added to the ground-forms; *Case*, however, properly considered, is not marked by any peculiarity of inflexion, but for the most part by Prepositions. From this observation must be excepted the Construct state of a noun, i. e. a noun that is followed by another in the Genitive; as the *preceding* Noun, in this case, assumes for the most part a peculiar form, in order to indicate its relation.

In the mean while, however, it must be observed, that the plur. and dual endings, Suffixes, &c; (in short, whatever increases the original Ground-form of the noun, and shifts the place of its accent;) occasion a variety of changes in the vowel points of nouns, which may not unaptly be called *Declensions*.

II. Division of Nouns.

Nouns, like Verbs, (§ 74.) are either *Primitive* i. e. underived, or *Derivative*. The latter class are divided into *Verbals* i. e. derivatives from verbs, and *Denominatives* i. e. derivatives from nouns. Three classes of Nouns may therefore be reckoned.

A. Nouns Primitive.

1. Nouns *primitive* are, principally, those which designate animals, plants, metals, numbers, members of the human and animal body, and some of the great objects of the natural world. But among the names of all these, are some of *verbal* derivation.

2. In respect to the *form* of *primitive* nouns, it is not distinguished from that of *Verbals*. (§ 63. 2.) They are treated, in their inflexions, in the same manner as if they were *derived*. Only a knowledge of etymology, therefore, can enable the student to determine whether a noun is primitive, or derivative; and in some cases, it may be doubtful to the best etymologist, whether a noun belongs to the first, second, or third class.

The following Sections on Verbals, will contain all that is necessary to illustrate the *forms* of primitive Nouns; so that it is unnecessary to treat of their forms, separately from those of Verbals.

B. Nouns Derived from Verbs.

1. This is altogether the most numerous Class of Nouns. Almost all of them are derived either from Participles, or from the Infin. Mood. The former denote the subject or object of action or passion, (*nomen agentis* vel *patientis*;) the latter denote action or passion, (*nomen actionis*, vel *passionis*.) The first class are *Concretes*, i. e. they designate some being, or thing; the second are *Abstracts*, i. e. denote simply action or passion. Such is the general division of meaning in Verbal Nouns, which results from their origin, or the manner in which they are derived. But usage has made *some exceptions* to this general rule, so that the meaning of the two classes of Verbals is, in some instances, confounded; i. e. Participials

have the meaning of Infinitives, and *vice versa.* (Vide infr. 3.)

2. In a few cases, Verbals retain the *usual* form of the Inf. and Participles. But, commonly, for the sake of variety and distinction, the forms of unusual and obsolete or antiquated Infinitives and Participles are preferred, for the forms of Nouns and Adjectives, in order that they may be distinguished *by their form.* If the student keeps this in mind, he will find less difficulty in tracing the derivations that follow.

3. The derivatives of the Infinitive and of the Participle not unfrequently assume the same form, (§ 129. Nos. 1. and 12.) so that it then requires nice observation of the sense, in order to trace their proper origin. The Hebrew, also, like most other languages, not unfrequently uses *Abstracts* for *Concretes*; as we say, in English, " the Divinity," instead of " God." After all, by far the greater number of nouns have a signification which is connected with their derivation, as given above, in No. 1. This renders the study of forms important to the philologist.

NOTE. It deserves special remark, here, that a noun, which is a regular derivate from the Participle, or Infinitive of a Verb in Kal, not unfrequently has a signification which compares with the sense of the same Verb in Piel, or some other of the derivative Conjug.; e. g. מִרְמָה *deceit*, derived, as to form, from the Inf. Kal of רָמֹה *to throw* or *cast*; but Piel רִמָּה means *to deceive*, which sense the derivative noun in question has taken. So קָרְבָּן *offering*, derivate of the Inf. of קָרַב, in Kal *to approach*, but in Hiphil *to offer.*

4. In the following account of Derivations, the student will find the Derivates of Kal Participles, *first*, from Verbs regular, then from irregular (but only the *anomalous* derivates;) the Derivates of the Inf. follow, in the same order; then the Part. and Inf. of the Derivative Conjuga-

tions; and finally, Quadriliterals, and Derivates of the Future tense.

The Arabic affords ample and complete satisfaction, that the following arrangement of Derivates is grounded in the Shemitish Dialects. To the labors of Gesenius we are indebted, for the first satisfactory exhibition of it that has ever been made.

The student must not regard the thorough study of this, as a matter of indifference. It gives him the only key, that will unlock the declensions of Hebrew nouns, and disclose the ground of mutable and immutable vowels, in a multitude of cases; in a word, the whole doctrine of Hebrew *forms*, as applied to nouns and adjectives. It is useful to the critic and interpreter too, inasmuch as it shows him what forms are possible and actual ones, and what are not.

§ 129.

Paradigms of Nouns derived from Verbs.

I. KAL.

NOUNS DERIVED FROM PARTICIPLES IN KAL; (CONCRETES.)

1. Nouns of the form קָטָל (both vowels pure,) or fem. קְטָלָה (§ 147. 2.) are Participials of the obsolete form, from Verbs final Pattahh. (See § 90. 1.) They are Derivates, commonly, from Verbs of quality, and therefore usually are adjectives; as חָכָם *wise;* fem. חֲכָמָה.

AYIN DOUBLED. רַב *many;* תָּם *innocent;* חָלָל (*plene,*) *wounded;* חַי from חָיַי. Fem. רַבָּה, &c.

AYIN VAV. זָר *strange;* רָאשׁ *poor;* seldom with א plene, as שָׂאם for שָׂם.

LAMEDH HE. עָנָו *unhappy;* שָׁלָו *peaceful,* (roots לו.) (Comp. No. 12, infra.)

2. קָטֵל, (both vowels pure) fem. קְטֵלָה or קְטֶלֶת, Part. of Verbs final *Tseri;* (§ 90. 1.) denotes adjectives of quality, like the original verbs; as דָּשֵׁן, *fat,* &c. It is often passive; as גְּזֵלָה *plunder,* literally, *something plundered.*

Seldom active, as עָמֵל *labourer.*. Comp. No. 13, where is a fem. form like those under this No., in appearance, but differing in sense, and in the nature of the vowels.

As an exception, Tseri is sometimes impure; as יָשֵׁן, plur. cons. יְשֵׁנֵי. So Qamets is impure, in שָׁחֹר.

AYIN DOUBLED. חֵם *fat*, חַת *broken*.

AYIN VAV. גֵּר *a foreigner;* Fem. עֵדָה *testimony*.

LAMEDH HE. יָפֶה *beautiful*, (Seghol instead of Tseri,) fem. יָפָה. Sometimes dropping the ה ֶ; as תָּו for תָּוֶה. שָׁלֵו *quiet*, (root לו.)

3. קָטוֹל, קָטֹל, (Hholem for the most part impure, but Qamets pure,) *generally*, as Part. of Verbs final *O*, (§ 76. 1.) Commonly as adjectives, as קָדוֹשׁ *holy*, &c; sometimes as abstract Nouns of quality; as כָּבוֹד *heaviness*, i. e. properly, *something heavy*, *το βαρυ*.

Derived from transitive Verbs, they are *Nomina agentis*, as עָשׁוֹק *an oppressor*, the same as עֹשֵׁק. The kindred dialects exhibit this interchange of forms, while the signification remains the same.

AYIN VAV. טוֹב *good;* fem. טוֹבָה, *goodness*, *το καλον*.

4. קוֹטֵל, קֹטֵל, (Hholem impure, Tseri pure) fem. קֹטְלָה, קֹטֵלָה, usually קֹטֶלֶת, common Participle, (nomen agentis.) Sometimes it passes into an abstract sense, as יוֹתֵר *gain*, i. e. something that gains; חֹבֶרֶת *bond*, i. e. something that binds, &c.

LAMEDH HE. רֹאֶה *seer;* fem. עֹלָה *burnt-offering*.

5. קָטוּל, קָטִיל (Qamets pure,) fem. קְטוּלָה, קְטִילָה, the common Part. pass. Derived from Verbs intransitive, these forms have a kind of active meaning; as עָצוּם *strong*, עָשִׁיר *rich*, נָבִיא *prophet*.

AYIN VAV. בּוּז *despised*, קִיא *vomit*.

LAMEDH HE. כָּסוּי *cover*, עָנִי (f. עָנִיי) *unhappy;* fem. עֲנִיָּה, where the two Yodhs show themselves.

6. קַטָּל = קַטָּאל, i. e. Qamets impure, fem. קַטָּלָה, קַטֶּלֶת, Guttural נַבָּחַת, *intensitives*, signifying *habitude of doing or being any thing*; as חַטָּא *a sinner*, רַגָּז *restless*. Sometimes of such a form as אִכָּר *husbandman*. Femin. יַבָּשָׁה *dry land*, τὸ aridum; חַטָּאת *sin*. Such intensitives are common in Arabic.

AYIN VAV. צַיָּד *a hunter*.

LAMEDH HE. דַּוָּי *sick*.

7. קַטִּיל, קַטּוּל, fem. קַטִּילָה, &c. Participial intensitives also; as אַבִּיר *strong*, צַדִּיק *righteous*, שַׁכּוּל *bereaved*, &c.

LAMEDH HE. הָרִיּוֹת (plur.) *pregnant*, probably = הָרִיְיוֹת.

NOTE. The Arabic has intensitive participial adjectives, which correspond to the forms under No. 7.

8. קִטֵּל, (Tseri pure, in general) fem. קִטֶּלֶת, used as adjectives; as אִלֵּם *dumb*, עִוֵּר *blind*. The Fem. as Abstract nouns; e. g. עִוֶּרֶת *blindness*. This form is sometimes derived from Piel. It is used, almost entirely, for adjectives denoting corporeal defects.

9. קִטּוֹל, *intensitive*; as גִּבּוֹר *hero*. Sometimes as passive; e. g. יִלּוֹד *born*. Fem. שִׁבֹּלֶת *ear of corn*.

AYIN VAV. כִּיּוֹר *a laver*.

(*b*) NOUNS DERIVED FROM INF. KAL; (ABSTRACTS.)

10. קְטֹל, (קְטֹל) קְטַל, קְטֹל (pure vowels) not very common as nouns, being the usual Inf. forms. (§ 128. B. 2.) חֲתַת *terror*, זְמַן *time*, פְּאֵר *ornament*, צְחֹק *laughter*. With א prosthetic, as אֶשְׁנָב *window lattice*.

PE NUN. טַעַת *planting*, שְׂאֵת (for נְשֵׂאת) *elevation*.

AYIN DOUBLED. גַּן *a garden*, חֵן *grace*, חֹק *law*; fem. גַּנָּה, חֻקָּה, &c.

PE YODH. דֵּעַ *knowledge*, fem. דֵּעָה, דַּעַת idem. רֶשֶׁת *a net.*

Instead of these forms, occur usually the three Segholate forms; as

11. קֶטֶל (for קְטֹל, § 60. 3.) קֹטֶל, קֵטֶל, the final vowel of the common Inf. No. 10. being drawn back, and a furtive Seghol or Pattahh being supplied, at the end. The proper form of the words, then, is monosyllabic, as קַטְל, קִטְל, קֻטְל, as is common in Arabic. Thus מֶלֶךְ *a king*, סֵפֶר *a book*, קֹדֶשׁ *the sanctuary*, זֶרַע *seed*, זַעַק *a cry*, &c.

The Fem. of Nos. 10. and 11. are as מַלְכָּה, אֶמְרָה, אִמְרָה, אָכְלָה, חֶפְשָׁה; (none ending in ת ◌ָ).

PE YODH. יֶלֶד *offspring*.

AYIN VAV. עָוֶל *evil*, שֶׁוַע *a cry*, מָוֶת *death*, שָׁוְא *vanity*. Also בַּיִת *house*; חַיִל *strength*, קוֹל *voice*, טוֹב *goodness*, for קֹוֶל, טֹוֶב, &c.

Fem. עַוְלָה, עוֹלָה, צֵידָה, בּשֶׁת, נוּמָה, נַחַת, &c.

AYIN YODH. דִּין *judgment*, שִׁיר *song*.

LAMEDH ALEPH. שָׁוְא (for שֶׁוְא); חֵטְא (for חֶטֶא); also regular as כֶּלֶא.

LAMEDH HE. (*a*) Regular; as בֶּכֶה *weeping*, קֶצֶה *end*; fem. גֵּהָה *healing*. (*b*) Dropping ה ◌ֶ; as עַד *eternity*, רֵעַ *friend*, נֹה *cry of wo*; fem. קֶרֶת *city*, שֹׁקֶת, &c. (*c*) With Yodh quiescent; as פְּרִי (in pause פֶּרִי) *fruit*, חֲצִי (in pause חֵצִי) *half*, חֳלִי *sickness*; Fem. רְעִיָּה, לִוְיָה, הֶמְיָה. (*d*) With *Vav* quiescent; as שְׂחוּ *swimming*, שְׂכוּ nom. prop., תֹּהוּ *desolation*, דִּיו: חֲצוֹת *half*, רְעוּת *will*. (*e*) With *Yodh*, and *Vav* moveable; דְּוַי *sickness*, קְצָו *end*; fem. שַׁלְוָה *rest*, עֶרְוָה *shame*.

			Kal.			
		masc.	fem.	fem. Seghol.	Plur. m.	Plur. fem.
Verb Final (‑)	Active	קֹוטֵל	קֹטְלָה	קֹטֶלֶת	קֹטְלִים	קֹטְלוֹת
	Passive	קָטוּל	קְטוּלָה		קְטוּלִים	קְטוּלוֹת
Final (‥)	Act.	יָשֵׁן	יְשֵׁנָה	יְשֵׁנֶת	יְשֵׁנִים	יְשֵׁנוֹת
Final (ֹ)	Act.	יָגוֹר	יְגֹרָה		יְגֹרִים	יְגֹרוֹת
פ״ Gutt.	Pass.	עָמוּד	עֲמוּדָה		עֲמוּדִים	עֲמוּדוֹת
ע״ Gutt.	Act.	זֹעֵק	זֹעֲקָה	זֹעֶקֶת	זֹעֲקִים	זֹעֲקוֹת
ל״ Gutt.	Act.	שֹׁמֵעַ	שֹׁמְעָה	שֹׁמַעַת	שֹׁמְעִים	שֹׁמְעוֹת
ע״ו	Act.	קָם	קָמָה		קָמִים	קָמוֹת
	Pass.	קוּם	קוּמָה		קוּמִים	קוּמוֹת
ל״ה	Act.	גֹּלֶה	גֹּלָה (and גֹּלִיָּה)		גֹּלִים	גֹּלוֹת
	Pass.	גָּלוּי	גְּלוּיָה		גְּלוּיִם	גְּלוּיוֹת
			Niphal.			
		נִקְטָל	נִקְטָלָה	נִקְטֶלֶת	נִקְטָלִים	נִקְטָלוֹת
פ״ Gutt.		נֶעֱמָד	נֶעֱמָדָה	נֶעֱמֶדֶת	נֶעֱמָדִים	נֶעֱמָדוֹת
ע״ע		נָסָב	נְסַבָּה		נְסַבִּים	נְסַבּוֹת
ע״ו		נָקוֹם	נְקוֹמָה		נְקוֹמִים	נְקוֹמוֹת
ל״ה		נִגְלֶה	נִגְלָה		נִגְלִים	נִגְלוֹת

	Piel.				
	מְקַטֵּל	מְקַטְּלָה	מְקַטֶּלֶת	מְקַטְּלִים	מְקַטְּלוֹת
ע״ Resh	מְבָרֵךְ	מְבָרְכָה	מְבָרֶכֶת	מְבָרְכִים	מְבָרְכוֹת
ל״ה	מְגַלֶּה	מְגַלָּה		מְגַלִּים	מְגַלּוֹת
Poel	מְסוֹבֵב	מְסוֹבְבָה	מְסוֹבֶבֶת	מְסוֹבְבִים	מְסוֹבְבוֹת
	Pual.				
	מְקֻטָּל	מְקֻטָּלָה	מְקֻטֶּלֶת	מְקֻטָּלִים	מְקֻטָּלוֹת
ע״ Resh	מְבֹרָךְ	מְבֹרָכָה	מְבֹרֶכֶת	מְבֹרָכִים	מְבֹרָכוֹת
	Hiphil.				
	מַקְטִיל	מַקְטִילָה	מַקְטֶלֶת	מַקְטִילִים	מַקְטִילוֹת
פ״ Gutt.	מַעֲמִיד	מַעֲמִידָה	מַעֲמֶדֶת	מַעֲמִידִים	מַעֲמִידוֹת
ע״ע	מֵסֵב	מְסִבָּה		מְסִבִּים	מְסִבּוֹת
ע״ו	מֵקִים	מְקִימָה		מְקִימִים	מְקִימוֹת
	Hophal.				
	מָקְטָל	מָקְטָלָה	מָקְטֶלֶת	מָקְטָלִים	מָקְטָלוֹת
פ״ Gutt.	מָעֳמָד	מָעֳמָדָה	מָעֳמֶדֶת	מָעֳמָדִים	מָעֳמָדוֹת
	Hithpael.				
	מִתְקַטֵּל	מִתְקַטְּלָה	מִתְקַטֶּלֶת	מִתְקַטְּלִים	מִתְקַטְּלוֹת
ע״ Resh.	מִתְבָּרֵךְ	מִתְבָּרְכָה	מִתְבָּרֶכֶת	מִתְבָּרְכִים	מִתְבָּרְכוֹת

2d Class, *Pe Yodh*; as מֵיטָב *best part*; מִישׁוֹר *a plain.*

3d Class; as מַסָּד *foundation*; מַבּוּל *flood*; מַדָּע and מוֹדָע *knowledge.*

Ayin Vav. As מָקוֹם, fem. מְקוֹמָה; מֵקוּם (unfrequent); מָקָם, fem. מְקָמָה (unfrequent.)

Ayin Yodh. מְבִינָה fem.

Ayin Aleph. Aleph sometimes quiescent; as מְלָאכָה for מַלְאָכָה; מְלֶאכֶת for מַלְאֶכֶת *work.* Aleph sometimes dropped, as שֵׁלָה for שְׁאֵלָה.

Lamedh He. (*a*) As מַגְלֶה, מַגְלָה, fem. מְגִלָּה. (*b*) He dropped; as מַעַל *height*, מֶגֶל. (*c*) Yodh moveable; as מַאֲוַיִּים *desire.*

Pe Nun and Lamedh He. מַכָּה *stroke.*

Ayin Vav and Lamedh He. מְעִי for מְעוּי from עָוָה.

15. Nouns ending in וֹן— and ָן, (וֹם— and ָם) are Infinitives, with these parag. endings. Thus Infinitives No. 12, קִטְלוֹן, עֶרְבוֹן; Inf. No. 11. masc. and fem. קַטְלָן, קִטְלָן, קְטֹלָן, קֶטְלָן, קְטָלוֹן, קִטְלוֹן, קְטָלוֹן; Inf. No. 14. מַקְטְלוֹן. Sometimes as קִטְלוֹם, קִטְלָם, though seldom.

Ayin doubled. סַבּוֹן, סִבָּן, סֻבָּם.

Ayin Vav. קִימוֹן, קָמוֹן.

Lamedh He. גִּלְיוֹן, גִּלְיוֹן, גֶּלְיוֹן, גִּלְיָן (parag. added to the Inf. of No. 11.) גָּלוֹן, גֶּלֶן, גִּלּוֹן, גִּלְיוֹן, גֶּלְיוֹן, (parag. added to Inf. No. 12.) Sometimes, also, as גִּלָּן, גִּלְיָן; זְנוּנִים from זָנָה.

Peculiar is the Inf. form with these Parag. endings, which has a Daghesh in the middle letter; as קִטָּלוֹן; before ר, as זֵרָעוֹן. These

seem to imply an Inf. like קְטַל = קְטֹל No. 12. Also קִטְּלוֹן, as if formed from No. 5.

16. Nouns ending in וּת (ִית) are Infinitives of No. 11, or 13; as קְטָלוּת, קְטִילוּת, קַטְלוּת, רֵאשִׁית for רֵאשִׁית.

The וּת is a contraction of the fem. Inf. וָת, from the masc. ending וּ. In Syriac the Inf. out of Kal ends in וּ, and the regimen form in וּת. ִית is used in the same manner as וּת.

Ayin doubled. סְבוּת, סְבוּת, סְבִית; before Resh, as בֹּרִית instead of בֻּרִית *soap.*

Lamedh He. גָּלוּת, Qamets is impure, as if put for גָּאלוּת.

II. NIPHAL.

17. (*a*) Participial forms. נִקְטָל, fem. נִקְטָלָה, with Guttural נֶחֱרָצָה.

Pe Nun. נִצָּב *a pillar;* נִשְּׂאֵת for נִשְׂאֵת *a present.*

Ayin doubled. נְסִבָּה *cause* or *reason.*

18. (*b*) Infinitive forms. נִקְטוֹל.

III. PIEL & PUAL.

19. (*a*) Participial forms. Piel; מְקַטֵּל, fem. מְקַטֶּלֶת. Pual; קֻטָּל, as מוֹרָט for מֹרָט; fem. כֻּסֶּמֶת *spelt.*

Lamedh He. Piel; מְנַקִּית *a censer.*

20. (*b*) Inf. forms. קַטֵּל, fem. קַטָּלָה, קַטְּלוּת, קַטֶּלֶת.

21. קִטּוּל, fem. קִטֹּלֶת, קִטֹּלֶת; rarely as Concrete.

Ayin Vav. כִּיּוּן *image;* צִיּוּן *sign.*

Lamedh He. צִוּוּי *command.*

22. תַּקְטוּל, תַּקְטִיל, תַּקְטֵל; fem. תַּקְטָלָה, תִּקְטֶלֶת, תִּקְטֹּלֶת, תַּקְטֻלָה. (Arabic forms in the Inf. of Conj. II.)

AYIN DOUBLED. תַּעֲלוּל *action;* commonly contracted, as תְּהִלָּה, תְּפִלָּה. Sometimes a Segholate תֶּבֶל, תֹּמֶם.

PE YODH. I. תּוֹשָׁב *inhabitant,* תּוֹלֶדֶת *generation,* תּוּגָה *grief,* תּוּשִׁיָּה *wisdom.* II. תֵּימָן *the south;* תִּירוֹשׁ *new wine.*

AYIN VAV. תְּקוּמָה, תְּקוּמֶת, perhaps תָּמִיד *continually,* as from מוּד.

LAMEDH HE. תִּקְוָה *hope;* תַּגְלָה; תַּגְלָה; תֹּאֲנָה *opportunity.* תַּאֲנִיָּה; תַּבְנִית; תַּרְבּוּת; תְּלָאָה; Apoc. תַּעַר *razor,* (for תַּעֲרָה.)

PE YODH, and LAMEDH HE. תּוֹרָה *law.*

IV. HIPHIL & HOPHAL.

23. (*a*) Participial Forms. As מַקְטִיל, מַקְטֵל, fem. מַקְטֵלָה. Hoph. מָקְטָל.

PE NUN. Hoph. מֻצָּב.

AYIN DOUBLED. Hiph. מָגֵן.

LAMEDH HE. Hoph. מֻטֶּה, מַטֶּה, apoc. מַעַל *exaltation,* for מַעֲלֶה = מַעֲלָה.

24. (*b*) Infin. Forms. הַקְטֵל, fem. הַקְטָלָה, אַקְטָלָה. הַקְטָלוֹת.

PE NUN. הַצָּלָה, masc. הִתּוּךְ *melting.*

AYIN VAV. הֲנָחָה, הֲפוּגָה.

V. POEL.

25. (*a*) Participial forms. As קוֹטֵל, קוֹטֶלֶת.

26. (*b*) Inf. forms. הוֹלֵלָה, הוֹלֵלוֹת.

AYIN VAV. רוֹמְמוּת.

27. קִיטוֹל, קִיטֵל, קִיטוֹל, קוּטֵל, קוּטַל.

LAMEDH HE. שִׁילֹה *Shiloh.* These forms resemble an Arab. Inf. of Conj. III.

VI. PILEL.

28. (*a*) Part. forms. קָטֵל (Daghesh omitted in final letter), fem. קְטֵלָה; e. g. אָדוֹם, אֲדֻמָּה *red.*

29. קְטַלַל, קְטַלְלָה, רַעֲנָן. Pass. אֻמְלַל. (Adjectives.)

Ayin Vav. שׁוֹבָב.

Lamedh He. נָאוָה *fair.* (§ 123. vi.)

30. (*b*) Infinitive forms. קַטְּלָה.

31. קִטְלוּל, קַטְלִיל, קְטַלֵּל, קְטַלִּילוּת, קַטְלִיל.

Ayin Vav. נִיחוֹחַ.

VII. HITHPAEL.

32. Infinitive forms. הִתְיַחֵשׂ *catalogue;* הִתְחַבְּרוּת *connexion.*

VIII. PEALAL.

33. Participial forms. קְטַלְטַל (adjectives of colours.) שְׁחַרְחֹר *blackish,* הֲפַכְפַּךְ *crooked.*

Ayin doubled. עֲרַעַר, גַּלְגַּל, fem. גֻּלְגֹּלֶת.

Ayin Vav. מְנַעַנְעִים. Lamedh He. יְפֵהפִיָּה.

34. Infinitive forms. קַטְלְטוּל, קַטְלְטַל.

Ayin Vav. שַׁעֲשֻׁעִים.

IX. SHAPHEL.

35. שַׁקְטֵל. Feminine. שַׁלְהֶבֶת.

X. PEOEL.

36. Participial form. קְטוֹטֵל, fem. חֲצוֹצְרָה.

Ayin doubled. קְלוֹקֵל *vile;* עֲרוֹעֵר *naked.*

XI. QUADRILITERAL.

37. Infinitive forms. סָלְעָם *locust;* חַרְצֹב *chain.*

XII. FUTURE TENSE.

38. A few nouns have the form of the Future; as יַעֲקֹב, יִצְחָק.

Ayin Vav. יָסוּר, יְתוּר.

Ayin Yodh. יָרִיב, יָרֵב.

Lamedh He. יַעַן apoc.

Fut. Hiph. יַבְנֶה. Hoph, יָקְטָן, יִצְהָר, יַלְקוּט.

§ 130.

C. Nouns Denominative.

1. By these are meant Nouns derived from other Nouns, let those other be either primitive or verbal.

2. Denominatives are generally analogous to Verbals as above described, in their *forms;* and also, in regard to the *significations* connected with those forms. Denominative forms may be found, like קָטוֹל No. 3. (supra); קוֹטֵל No. 4; קָטוּל No. 5. e. g. נָחוּשׁ *brazen*, from נְחֹשֶׁת *brass*, (this form designates the materials out of which any thing is made); the form קַטָּל No. 6, denotes *trade, occupation*, as מַלָּח *a sailor*, from מֶלַח *the sea*; קַטּוּל No. 7, קֶטֶל No. 8, קֹטֶל, and קְטֹל N. 11, denote *Abstracts* formed from *Concretes;* as יֶרַח *month*, from יָרֵחַ *the moon;* נֹעַר *youth*, from נַעַר *a young person.* The form קְטוּל No. 13, denotes *condition, age.* The forms מַקְטֵל, מִקְטָל No. 14, relate to *place;* as עַיִן *a spring*, מַעְיָן *place of a spring;* קִשֻּׁא *a cucumber*, מִקְשָׁה *a garden of cucumbers.* The forms וֹן— and ָן— No. 15, denote *quality, origin;* as קַדְמוֹן *eastern*, from קֶדֶם *the east;*—or with Yodh inserted, as קִיצוֹן *last*, from קֵץ *end*; ן is sometimes omitted, as שְׁלֹמֹה = שְׁלֹמֹן.

The form וּת— No. 16, denotes *Abstracts* from *Concretes;* as פְּקִידוּת *office of an overseer,* from פָּקִיד *overseer.* So the forms תַּקְטוּל No. 22, קְטָלָה No. 29, denote *Abstracts* out of *Concretes;* as תַּחְבֻּלוֹת *guidance,* from חֹבֵל *steersman;* כְּהֻנָּה *priesthood,* from כֹּהֵן *a priest.*

3. (*a*) ִי—, (fem. ִיָּה—) added to Verbal Nouns, commonly forms,

Ordinals; as שֵׁשׁ *six,* שִׁשִּׁי *sixth.*

Patronymics; as מוֹאָבִי *a Moabite,* from מוֹאָב.

National names; as יִשְׂרְאֵלִי *an Israelite,* from יִשְׂרָאֵל.

A few others; as נָכְרִי (fem. נָכְרִיָּה) *strange,* from נֵכָר *a stranger.*

Nouns ending in וֹן receive most frequently the additional ִי—; as קַדְמוֹן, קַדְמוֹנִי *first.*

Note. The addition of Yodh commonly makes some change, besides that occasioned by shifting the place of the accent; as e. g. שְׁלִישִׁי from שָׁלוֹשׁ *three;* יְמָנִי fr. יָמִין *the right hand.* To the fem. ָה—, and plurals ִים— and וֹת— it is sometimes added without a change, and sometimes with one; as נַעֲמָה. נַעֲמָתִי *a Naamathite;* בַּחוּרִים, בַּחֲרֻמִי *a man of Bahurim;* עֲנָתוֹת, עַנְּתֹתִי *a man of Anathoth;* אֶפְרָתִי *an Ephrathite,* comes from אֶפְרַיִם. Composite proper-names are commonly divided, and the Article inserted before the second; as בֶּן־הַיְמִינִי *the Benjamite;* or the first noun is dropped, as יְמִינִי *a Benjamite.*

(*b*) ִית— fem. ending, is added to form a number of Denominatives; as רֹאשׁ *princeps,* רֵאשִׁית *principium.* Defectively written, as צִיצִת. Other nouns are formed,

(*c*) By adding ַי—, as כִּילַי *deceiver,* from כִּיל; or ָךְ—, as גִּנְזַךְ *treasury,* from גֶּנֶז *treasure.* (Both very uncommon.)

4. ָה—, ִיָּה—; אִשֶּׁה *fire-offering,* from אֵשׁ *fire;* אַרְיֵה *a lion,* from אֲרִי. (Rarely.)

§ 131.

Nouns Composite and Proper.

1. There are scarcely any composite words in Hebrew, except in proper names. Some few are made up,

(*a*) Of two Nouns; as צַלְמָוֶת = צַל מָוֶת *death-shade.*

(*b*) Of a Noun and Particle; as בְּלִיַּעַל *worthlessness,* from בְּלִי *not,* and יַעַל *profit.*

2. Proper names follow the general analogy of Verbals in their formation, as given above. But here Composite names are *common,* and consist usually of two Nouns, as בִּנְיָמִין *Benjamin;* or a Noun and Verb, as יְהוֹיָקִים *Jehoiakim,* i. e. *Jehovah will exalt.*

NOTE. To the first word in *composite* names (*a*) A *Yodh* is usually added, as גַּבְרִיאֵל *Gabriel,* from גֶּבֶר *man* and אֵל *God.*

(*b*) Or a *Vav;* as שְׁמוּאֵל *Samuel,* from שֵׁם *name* and אֵל *God.*

(*c*) The name of God, either אֵל or יְהוָֹה, is prefixed or suffixed to a great multitude of Hebrew proper names.

§ 132.

Nouns: Gender.

1. In Hebrew, gender is distinguished by a *peculiar form,* only when it is feminine. Nouns that have not this form, *prima facie,* are masculine. In some cases, however, gender is not distinguished by the *form,* but by the *meaning* of words.

I. Gender distinguished by Form.

2. The Feminine is distinguished by an addition to the Masculine, of

(*a*) ָה; as מֶלֶךְ *a king,* Fem. מַלְכָּה *a queen.*

(*b*) ֶת; as קָטוֹר — קֹטֶרֶת

(*c*) ַת; as מוֹדָע, — מוֹדַעַת. with a Gutt.

(*d*) In nouns ending with a Quiescent, (אָ—, ־ִי, וּ) by adding ת; as חַטָּא, fem. חַטָּאת; עִבְרִי, fem. עִבְרִית; מַלְכוּ, fem. מַלְכוּת.

3. Uncommon forms of the Feminine, are

(*a*) אָ—; as שֵׁנָא for שֵׁנָה. (Aramaeism.)

(*b*) תָ—; as זִמְרָת — זִמְרָה. (Poetic.)

(*c*) ת—; as בָּרְקַת *emerald*, (accented on the ultimate.)

II. Gender distinguished by the meaning.

4. Nouns with a feminine ending are masculine, when they designate

(*a*) The names of men; as יְהוּדָה *Judah*, (a person.)

(*b*) Offices of men; as פֶּחָה, *governor.*

(*c*) Nations; as יְהוּדָה, (the nation of) *Judah.*

(*d*) Rivers; as אֲמָנָה, *Amana.*

5. On the contrary; Nouns are feminine, though they have a masculine termination, which designate,

(*a*) The names of women; as רָחֵל *Rachel.*
אֵם *mother.*

(*b*) Of countries; as אַשּׁוּר *Assyria.*

(*c*) Of towns; — צוֹר *Tyre.*

(*d*) Of female beasts; — אָתוֹן *a she-ass.*

(*e*) Members of the animal body, by nature double; as אֹזֶן *the ear.*

NOTE. The same word may be masculine with one meaning, and feminine with another; e. g. יְהוּדָה *Judah* i. e. the Jews, masc.; but יְהוּדָה *Judaea*, fem. This may be called *Constructio ad sensum.*

6. Besides these nouns, distinguished as feminine either by their termination or their meaning, there are several which are feminine, that are destitute of any distinctive sign of gender; as בְּאֵר *a well*, כִּכָּר *a talent*, &c. These can be learned only by practice.

7. A considerable number of nouns are of the *common gender;* these are mostly of the masculine form. In some, the masculine meaning predominates; in others, the fem.; as אֹרַח *a way*, אֶבֶן *a stone*, &c. These can be learned only from practice. The names of beasts, birds, metals, &c, are *usually* of the common gender.

NOTE. The neuter gender is *most commonly* designated, in Hebrew, by the feminine. Nouns of multitude, also, are most commonly feminine; as בַּת צוֹר *daughter of Tyre*, i. e. Tyrians.

8. In the Plural, the appearance of Nouns is, in many instances, dubious. Thus, a considerable number of masculine nouns form the plural like the feminine ones, i. e. in וֹת—; as אָב *a father*, plur. אָבוֹת, &c.

On the contrary, many feminine nouns adopt the same plural *form* as masculine ones; e.g. חִטָּה *wheat*, Plural חִטִּים, &c. (See § 133. 4.)

NOTE. The gender of the plural, let the form be as it may, is *generally* the same as that of the singular; but there are a few exceptions. Some words have both the masculine and feminine forms, in the plural; but the gender of both forms is the same, i. e. it is as the gender of the singular.

9. All nouns in the dual number are of the *common* gender.

§ 133.

Nouns: Formation of the Plural.

I. PLURAL MASCULINE IS FORMED,

	Sing.	Plural.
1. *Generally*, by adding to the Singular, ִים—; as	סוּס	סוּסִים.
— to nouns ending in ִי— ם ; as	צִי	צִים.
or ִיּם— ; as	לֵוִי	לְוִיִּם.

The Plural ending is sometimes defectively written; as חַגִּנִם for חַגִּינִים. (Vide § 24.)

2. *Occasionally*, (in poetry, and the later Hebrew,) by adding to the Singular,

(*a*) ־ִין ; as מֶלֶךְ מַלְכִין.

(*b*) ־ֵי ; as חַלּוֹן חַלּוֹנֵי.

Perhaps (*c*) ־ִי ; as מֵן מִנִּי (for מִנִּים) Ps. xlv.9.

II. PLURAL FEMININE.

3 (*a*) Instead of the sing. feminine ending ־ָה or ־ֶת, the Plural has ־וֹת— As Sing. תּוֹרָה Plur. תּוֹרוֹת
אִגֶּרֶת אִגְּרוֹת.

(*b*) To Feminines with masculine terminations, וֹת is added; as בְּאֵר, בְּאֵרוֹת.

(*c*) Fem. in ־ִית make ־ִיּוֹת; as עִבְרִית, עִבְרִיּוֹת.

(*d*) Fem. in ־וּת make ־ֻיּוֹת; as מַלְכוּת, מַלְכֻיּוֹת.

NOTE 1. *c* and *d* sometimes form their plural after the usual manner, as חֲנִית חֲנִיתִים and חֲנִיתוֹת.
זְנוּת זְנוּתִים.

NOTE 2. Feminine plurals are sometimes defectively written; as קֹלֹת, מְאֹרֹת, &c.

4. A considerable number of masculine nouns, (nearly always without changing the gender,) form their plural as feminines; e. g. אָב, אָבוֹת. *Vice versa*, fem. as masc. אֱלָה, אֵלִים. (§ 132. 8.)

These can be learned only from practice. (See Ges. Lehrgeb. § 124. 4.) Probably, in the early stage of the Hebrew, gender was not distinguished in many words, which were used as common, (as הוּא in the Pentateuch,) and occasioned the present dubious appearance of such forms.

5. A number of Nouns, (specially those of the common gender,) have the form of both masculine and feminine plurals, the gender remaining the same as that of the singular; as שָׁנָה *a year*, plur. שָׁנִים and שָׁנוֹת ; &c.

6. Some nouns have only the plural form; but a part of these have a *singular* meaning; as פָּנִים *face;* יָמִים *days*, also *time*, *year*, &c.

7. Other nouns have a collective or plural sense, though of the Sing. number; as עוֹף *fowl*, טַף *children*, &c.

In Arabic, a multitude of nouns are collective with a singular form; and commonly belong to the *Pluralis fractus*.

8. In a few words, the masculine plural ending is superadded to the feminine; as בָּמָה *high-place*, plur. בָּמוֹת and בָּמוֹתִים, const. בָּמוֹתֵי.

§ 134.

Nouns: Dual Number.

1. The Dual is formed by adding to the Singular,

(*a*) ־ַיִם, as יוֹם יוֹמַיִם
רֶגֶל רַגְלַיִם

(*b*) Feminines in ־ָה change it into ־ָת, as יַרְכָה, יַרְכָתַיִם.

(*c*) Unusual and probably antiquated forms, are

־ַיִן; as דֹּתַיִן prop. name ־ָם; as יַרְכָתָם.
־ָן; as דֹּתָן ־ָם; as עֵינָם prop. name.
־ֵי; as יָדֵי for יָדַיִם.

NOTE. Most of these forms occur only in proper names; and the proof that they are actually Duals, rests partly on the sense of some of the forms in common nouns, and partly on comparison with the Duals of the kindred languages.

2. The Dual is used, in Hebrew, principally respecting such objects as are double either by nature or by art; as יָדַיִם *two hands*; נַעֲלַיִם *a pair of shoes*.

3. In a few instances, the Dual form stands instead of the Plural for a greater number than two; as שֵׁשׁ כְּנָפַיִם *six wings*; שְׁלֹשׁ שִׁנַּיִם *three teeth*.

It hardly need to be remarked, that the Dual is, of course, essentially a plural, requiring a plural verb, adjective &c. In some cases, it is difficult to show the ground of *Duality*, as צָהֳרַיִם *mid-day*, &c. Perhaps it is intensitive.

4. The names of members of the human body, which by nature are double, have also a plural as well as dual form; but the dual is generally taken in a literal, and the plural in a figurative sense; as כַּפַּיִם *hands*; כַּפּוֹת *handles*.

5. The Dual is of the common gender; but *Adjectives* have no Dual.

6. The Dual ending is sometimes added to the Plural; as חוֹמוֹת *walls*, חוֹמֹתַיִם *two walls*.

§ 135.

Nouns: Construct state.

1. The Hebrew has no *Cases*, in the sense in which we speak of cases in Latin and Greek. But when two Nouns come together, the second of which is to be translated as a Genitive, this relation is indicated, contrary to the usual custom of other languages, by some change in the *first noun*, (if it be susceptible of change,) instead of the second. Two nouns in such a relation, are supposed to be uttered nearly as if they were but one word, and consequently, the first noun is usually contracted in the utterance, (if it be capable of contraction,) so that the stress of voice may be transferred to the second.

The first noun, so situated, is said to be in the *construct state*. Any noun, not placed before a Genitive, is said to be in the *absolute state*.

For the vowel changes that are occasioned by the construct state, see § 136. The changes in the Consonants here follow.

2. In the Construct state,

						Abs.	Const.
The Plural	־ִים or ־ִין	becomes	־ֵי;	as		סוּסִים	סוּסֵי
The Dual	־ַיִם	—	־ֵי;	as		יָדַיִם	יְדֵי
Fem. sing.	־ָה	—	־ַת;	as		יִרְאָה	יִרְאַת
	־ֶת	—	־ֶת;	as		מָחֳרָת	מָחֳרַת
Nouns in	־ֶה	—	־ֵה;	as		רֹאֶה	רֹאֵה
	־ַי	—	־ֵה;	as		חַי	חֵי

For the manner in which paragogic letters are added, both to the Absolute and Construct state of nouns, see § 50.

§ 136.

Nouns : Vowel changes in Declension.

1. It has been already remarked, that properly speaking, Hebrew nouns are not *declined.* But, inasmuch as the Plural, Dual, Const. State, and Suffixes, (for the most part,) occasion a change in the Vowels of the ground-forms, this may not inappositely be called *Declension.*

2. The student will understand, of course, that only the *mutable* vowels are susceptible of change by declension.

3. The changes of the vowels, nearly without exception, (§ 140. note 3. *a.*) respect the *ultimate* or *penult syllable.*

4. The Consonants of nouns are rarely affected by declension. (Comp. § 135.)

5. In order to understand the general theory of the vowel changes in declension, it is necessary to advert to the fact, that it is essentially connected with the removal of the accent i. e. the shifting of the tone syllable, in any word. This is done

6. (*a*) *By addition;* as Sing. דָּבָ֫ר, plur. דְּבָרִ֫ים, where the accent is shifted on account of the accession ־ִ֫ים

In the same manner, the Dual ending, and the Suffixes, being an *addition* to the ground-form, shift the place of the accent.

(*b*) *By the construct state.* Two words in such a relation, are generally read as one; at least they have all the appearance of being so. (§ 135. 1.) Hence the tone or impetus of voice is thrown upon the second word, i. e. removed from its place on the first.

In both the cases, *a* and *b*, as the accent is moved forward, the long vowels, which are mutable, are shortened, in order that the

stress of voice may rest upon the accented syllable. This happens agreeably to certain laws; e. g.

7. *When the Tone is moved one syllable forward, the vowel of the penult only is dropped.* In a few cases, (e. g. Declension vii,) the *ultimate* vowel.

The Plural and Dual endings, and Suffixes which begin with vowels and are monosyllables or dissyllables penacuted, remove the tone, of course, but one place. Such Suffixes are called *light.*

But Suffixes beginning with a Consonant, (as ךָ, כֶם, כֶן,) although they move the tone but one syllable, occasion *generally*, (there are some exceptions) the same change as the Construct state. But ךָ is sometimes an exception to this general rule, as usage in respect to it is variable, for it *frequently* changes only the penult vowel; as דָּבָר, דְּבָרְךָ. These are called *grave Suffixes.*

8. *When the Tone is removed two places forward, in most nouns,* (not all) *both vowels fall away.*

The Plur. Const. also produces the same effect, and the grave plur. Suffixes, ־ֵיכֶם, ־ֵיכֶן, ־ֵיהֶם, ־ֵיהֶן. These suffixes, however, remove the accent two places. (See Paradigms.)

NOTE. For the manner in which vowels that fall away are changed or supplied, see §§ 54—60.

9. The Const. State of the *singular* is not regulated by any universal rule, but varies with different declensions, as may be seen by the Paradigms. For the most part, the vowels in the Const. Sing. are changed, as though the tone were removed two places.

10. In the Paradigms that follow, it will be seen, that the Dual and Plural occasion the same vowel changes. The Sixth Declension is excepted, where the Dual suffers more contraction than the Plural.

11. In the Plural, *light Suffixes* attach to the *absolute state; grave ones* to the *construct state.*

12. All Feminines with a Masc. form are declined as Masculines. But when the Plural ends in וֹת—, it follows the laws of Plural Feminines in respect to *form.*

	Sing. abs.	Const.	light Suff.	grave Suff.
		I. Dec. Sing.		
(a)	סוּס	סוּס	סוּסִי	סוּסְכֶם
(b)	גִּבּוֹר	גִּבּוֹר	גִּבּוֹרִי	גִּבּוֹרְכֶם
(c)	שְׁפוֹט	שְׁפוֹט	שְׁפוֹטִי	שְׁפוֹטְכֶם
		II. Dec. Sing.		
(a)	דָּם	דַּם	דָּמִי	דִּמְכֶם
(b)	כּוֹכָב	כּוֹכַב	כּוֹכָבִי	כּוֹכַבְכֶם
(c)	כּוֹבַע	כּוֹבַע	כּוֹבָעִי	כּוֹבַעְכֶם
(d)	שַׁד	שַׁד	שָׁדִי	שַׁדְכֶם
		III. Dec. Sing.		
(a)	פָּקִיד	פְּקִיד	פְּקִידִי	פְּקִידְכֶם
(b)	מֵלִיץ	מְלִיץ	מְלִיצִי	מְלִיצְכֶם
(c)	קָטוֹל	קְטוֹל	קְטוֹלִי	קְטוֹלְכֶם
(d)	זִכָּרוֹן	זִכְרוֹן	זִכְרוֹנִי	זִכְרוֹנְכֶם
(e)	חִזָּיוֹן	חֶזְיוֹן	הֶזְיוֹנִי	חֶזְיוֹנְכֶם
(f)	מָנוֹס	מְנוֹס	מְנוֹסִי	מְנוֹסְכֶם
(g)	אֵבוּס	אֵבוּס	אֵבוּסִי	אֵבוּסְכֶם
(h)	גָּדוֹל	גְּדָל־		
		IV. Dec. Sing.		
(a)	דָּבָר	דְּבַר	דְּבָרִי	דְּבַרְכֶם
(b)	לֵבָב	לְבַב	לְבָבִי	לְבַבְכֶם
(c)	חָכָם	חֲכַם	חֲכָמִי	חֲכַמְכֶם
(d)	שֵׂעָר	שְׂעַר	שְׂעָרִי	שְׂעַרְכֶם
(e)	עָמָק	עֲמַק	עֲמָקִי	עֲמַקְכֶם
(f)	כָּנָף	כְּנַף	כְּנָפִי	כְּנַפְכֶם
(g)	צָבָא	צְבָא	צְבָאִי	צְבָאֲכֶם

Plural abs.	light. Suff.	Const.	grave Suff.
	I. Dec. Plur:		
סוּסִים	סוּסַי	סוּסֵי	סוּסֵיכֶם
גִּבּוֹרִים	גִּבּוֹרַי	גִּבּוֹרֵי	גִּבּוֹרֵיכֶם
שְׁפוּטִים	שְׁפוּטַי	שְׁפוּטֵי	שְׁפוּטֵיכֶם
	II. Dec. Plur.		
דָּמִים	דָּמַי	דְּמֵי	דְּמֵיכֶם
כּוֹכָבִים	כּוֹכָבַי	כּוֹכְבֵי	כּוֹכְבֵיכֶם
כּוֹבָעִים	כּוֹבָעַי	כּוֹבְעֵי	כּוֹבְעֵיכֶם
שָׁדִים	שָׁדַי	שְׁדֵי	שְׁדֵיכֶם
	III. Dec. Plur.		
פְּקִידִים	פְּקִידַי	פְּקִידֵי	פְּקִידֵיכֶם
מְלִיצִים	מְלִיצַי	מְלִיצֵי	מְלִיצֵיכֶם
קְטוּלִים	קְטוּלַי	קְטוּלֵי	קְטוּלֵיכֶם
זִכְרוֹנִים	זִכְרוֹנַי	זִכְרוֹנֵי	זִכְרוֹנֵיכֶם
חֶזְיוֹנוֹת (as plur. Fem.)			
מְנוּסִים	מְנוּסַי	מְנוּסֵי	מְנוּסֵיכֶם
אֲבוּסִים	אֲבוּסַי	אֲבוּסֵי	אֲבוּסֵיכֶם
	IV. Dec. Plur.		
דְּבָרִים	דְּבָרַי	דִּבְרֵי	דִּבְרֵיכֶם
לְבָבִים	לְבָבַי	לִבְבֵי	לִבְבֵיכֶם
חֲכָמִים	חֲכָמַי	חַכְמֵי	חַכְמֵיכֶם
שְׂעָרִים	שְׂעָרַי	שַׂעֲרֵי	שַׂעֲרֵיכֶם
עֲמָקִים	עֲמָקַי	עִמְקֵי	עִמְקֵיכֶם
כְּנָפִים	כְּנָפַי	כַּנְפֵי	כַּנְפֵיכֶם
צְבָאוֹת (Plur. as III. Fem.)			

	Sing. abs.	Const.	light. Suff.	grave Suff.
(h)	עָשֵׁן	עֲשַׁן (and עֶ֫שֶׁן Segholate.)		
(i)	צֵלָע	(צֵ֫לַע and צֶ֫לַע Segholates; with Suff. צַלְעִי)		
		V. Dec. Sing.		
(a)	זָקֵן	זְקַן	זְקֵנִי	זְקַנְכֶם
(b)	חָצֵר	חֲצַר	חֲצֵרִי	חֲצַרְכֶם
(c)	כָּתֵף	כֶּ֫תֶף	כְּתֵפִי	כְּתַפְכֶם
(d)	כָּבֵד	כְּבַד (also כְּבֵד);	כְּבֵדִי	כְּבַדְכֶם
(e)	מָלֵא	מְלֵא	מְלֵאִי	מְלֵאֲכֶם
(f)	יָשֵׁן			
		VI. Dec. Sing. *A Class.*		
(a)	מֶ֫לֶךְ	מֶ֫לֶךְ	מַלְכִּי	מַלְכְּכֶם
(b)	אָ֫רֶץ (also אֶ֫רֶץ)	אֶ֫רֶץ	אַרְצִי	אַרְצְכֶם
(c)	נַ֫עַר	נַ֫עַר	נַעֲרִי	נַעַרְכֶם
(d)	זֶ֫רַע	זֶ֫רַע	זַרְעִי	זַרְעֲכֶם
(e)	מָ֫וֶת	מוֹת	מוֹתִי	מוֹתְכֶם
(f)	זַ֫יִת	זֵית	זֵיתִי	זֵיתְכֶם
		E Class.		
(g)	סֵ֫פֶר	סֵ֫פֶר	סִפְרִי	סִפְרְכֶם
(h)	קֶ֫בֶר	קֶ֫בֶר	קִבְרִי	קִבְרְכֶם
(i)	נֵ֫צַח	נֵ֫צַח	נִצְחִי	נִצְחֲכֶם
(j)	חֵ֫לֶק	חֵ֫לֶק	חֶלְקִי	חֶלְקְכֶם
(k)	חֵ֫לֶד	חֵ֫לֶד	חֶלְדִּי	חֶלְדְּכֶם
(l)	צְבִי	צְבִי	צִבְיִי	צִבְיְכֶם
		O Class.		
(m)	קֹ֫דֶשׁ	קֹ֫דֶשׁ	קָדְשִׁי	קָדְשְׁכֶם

Plural abs.	light Suff.	Const.	grave Suff.
עֲשָׁנִם	עֲשָׁנַי	עַשְׁנֵי	עַשְׁנֵיכֶם
צְלָעִים	צְלָעַי	צַלְעֵי	צַלְעֵיכֶם
V. Dec. Plur.			
זְקֵנִים	זְקֵנַי	זִקְנֵי	זִקְנֵיכֶם
חֲצֵרִים	חֲצֵרַי	חַצְרֵי	חַצְרֵיכֶם
כְּתֵפוֹת (as plur. fem. of Dec. I.)			
כְּבֵדִים	כְּבֵדַי	כִּבְדֵי	כִּבְדֵיכֶם
מְלֵאִים	מְלֵאַי	מְלֵאֵי	מְלֵאֵיכֶם
יְשֵׁנִים		יְשֵׁנֵי	
VI. Dec. Plur. *A Class.*			
מְלָכִים	מְלָכַי	מַלְכֵי	מַלְכֵיכֶם
אֲרָצוֹת (as plur. fem. of Dec. III.)			
נְעָרִים	נְעָרַי	נַעֲרֵי	נַעֲרֵיכֶם
זְרָעִים	זְרָעַי	זַרְעֵי	זַרְעֵיכֶם
מוֹתִים	מוֹתַי	מוֹתֵי	מוֹתֵיכֶם
זֵיתִים	זֵיתַי	זֵיתֵי	זֵיתֵיכֶם
E Class.			
סְפָרִים	סְפָרַי	סִפְרֵי	סִפְרֵיכֶם
קְבָרִים	קְבָרַי	קִבְרֵי	קִבְרֵיכֶם
נְצָחִים	נְצָחַי	נִצְחֵי	נִצְחֵיכֶם
חֲלָקִים	חֲלָקַי	חֶלְקֵי	חֶלְקֵיכֶם
חֲלָדִים &c.			
צְבָיִים &c.			
O Class.			
קֳדָשִׁים	קֳדָשַׁי	קָדְשֵׁי	קָדְשֵׁיכֶם

	Sing. abs.	Const.	light Suff.	grave Suff.
(n)	פֹּעַל	פֹּעַל	פָּעֳלִי	פָּעָלְכֶם
(o)	קֹמֶץ	קֹמֶץ	קֻמְצִי	קֻמְצְכֶם
(p)	בֹּקֶר	בֹּקֶר	בָּקְרִי	בָּקְרְכֶם
(q)	חֳלִי	חֳלִי	חָלְיִי	חָלְיְכֶם
		Syriac Segholates.		
(r)	דְּבַשׁ	דְּבַשׁ	דִּבְשִׁי	דִּבְשְׁכֶם
(s)	שְׁכֶם	שְׁכֶם	שִׁכְמִי	שִׁכְמְכֶם
(t)	פְּאֵר	פְּאֵר	פְּאֵרִי	פְּאֶרְכֶם
(u)	—	קְטוֹל	קָטְלִי	קָטָלְכֶם*
(v)	—	קְצֹר	קֻצְרְךָ	קֻצְרְכֶם
(w)	—	בְּחֹר	בָּחֳרִי	בָּחָרְכֶם
(x)	—	קְטַל	קִטְלִי	קִטְלְכֶם
(y)	—	רְקַע	רַקְעִי	רַקַעֲכֶם
		Contracted Segholates.		
(z)	שׁוֹר	שׁוֹר	שׁוֹרִי	שׁוֹרְכֶם
(α)	דּוּד	דּוּד	דּוּדִי	דּוּדְכֶם
(β)	חֵיל	חֵיל	חֵילִי	חֵילְכֶם
		Segholates with shortened Plurals.		
(γ)	שְׁלָו	שְׁלַו		
(δ)	עֶשֶׂר			
		VII. Dec. Sing.		
(a)	אֹיֵב	אֹיֵב	אֹיְבִי	אֹיִבְכֶם
(b)	קוֹטֵל	קוֹטֵל	קוֹטְלִי	קוֹטֶלְכֶם
(c)	מְקַטֵּל	מְקַטֵּל	מְקַטְּלִי	מְקַטֶּלְכֶם
(d)	מִזְבֵּחַ	מִזְבַּח	מִזְבְּחִי	מִזְבַּחֲכֶם

* Also קְטָלְכֶם.

Plural abs.	light Suff.	Const.	grave Suff.
פְּעָלִים	פְּעָלַי	פָּעֳלֵי	פָּעֳלֵיכֶם
קְמָצִים	קְמָצַי	קִמְצֵי	קִמְצֵיכֶם
בְּקָרִים	בְּקָרַי	בָּקְרֵי	בָּקְרֵיכֶם
חֳלָיִים	חֳלָיַי	חָלְיֵי	חָלְיֵיכֶם
	Syriac Segholates.		
דְּבָשִׁים &c.			
שְׁכָמִים &c.			
פְּאֵרִים	פְּאֵרַי	פַּאֲרֵי	פַּאֲרֵיכֶם

(Compare § 127. Par. xv. Inf.)

	Contracted Segholates.		
שְׁוָרִים	שְׁוָרַי, &c.		
דְּוָדִים	דְּוָדַי, &c.		
חֲיָלִים	חֲיָלַי	חֵילֵי	חֵילֵיכֶם
	Segholates with shortened Plurals.		
שַׁלְוִים (for שְׁלָוִים)			
עֶשְׂרִים (for עֲשָׂרִים)			

VII. Dec. Plur.

אֹיְבִים	אֹיְבַי	אֹיְבֵי	אֹיְבֵיכֶם
קוֹטְלִים	קוֹטְלַי	קוֹטְלֵי	קוֹטְלֵיכֶם
מְקַטְּלִים	מְקַטְּלַי	מְקַטְּלֵי	מְקַטְּלֵיכֶם
מִזְבְּחוֹת	מִזְבְּחוֹתַי	מִזְבְּחוֹת	מִזְבְּחוֹתֵיכֶם

	Sing. abs.	Const.	light Suff.	grave Suff.
(e)	שֵׁם	שֵׁם	שְׁמִי	שִׁמְכֶם
(f)	עֵץ	עֵץ	עֵצִי	עֵצְכֶם
(g)	בֵּן	בֶּן־	בְּנִי	בִּנְכֶם
(h)	מַקֵּל	מַקַּל	מַקְּלִי	מַקֶּלְכֶם
(i)	בַּר	בַּר	בְּרִי	בַּרְכֶם
(j)	אֶשְׁכֹּל	אֶשְׁכָּל	אֶשְׁכְּלִי	אֶשְׁכָּלְכֶם

VIII. Dec. Sing.

	Sing. abs.	Const.	light Suff.	grave Suff.
(a)	יָם	יַם	יַמִּי	יַמְּכֶם
(b)	אֵם	אֵם	אִמִּי	אִמְּכֶם
(c)	כֵּן	כֵּן	כַּנִּי	כַּנְּכֶם
(d)	חֹק	חָק־	חֻקִּי	חֻקְּכֶם
(e)	עֹז	עָז־	עָזִּי	עָזְּכֶם*
(f)	מַד	מַד	מִדִּי	מִדְּכֶם
(g)	בַּרְזֶל	בַּרְזֶל	בַּרְזִלִּי	בַּרְזִלְּכֶם
(h)	אַף	אַף	אַפִּי	אַפְּכֶם
(i)	מָגֵן	מָגֵן	מָגִנִּי	מָגִנְּכֶם
(j)	חַי	חֵי		
(k)	שַׂר	שַׂר	שָׂרִי	שָׂרְכֶם
(l)	לַח	לַח	לַחִי	לַחֲכֶם
(m)	לֵוִי			

IX. Dec. Sing.

	Sing. abs.	Const.	light Suff.	grave Suff.
(a)	חֹזֶה	חֹזֵה	חֹזִי	חֹזְכֶם
(b)	שָׂדֶה	שְׂדֵה	שָׂדִי	שָׂדְכֶם

* Also עֻזְּכֶם.

Plural abs.	light. Suff.	Const.	grave Suff.
שֵׁמוֹת	שְׁמוֹתַי	שְׁמוֹת	שְׁמוֹתֵיכֶם
עֵצִים		עֲצֵי	עֲצֵיכֶם
בָּנִים (Plur. as Dec. ii.)			
מַקְלוֹת (as fem. Plur.)			
זְנִים (from זַן)		זְנֵי	זְנֵיכֶם
אֶשְׁכְּלוֹת (as fem. Plur.)			

VIII. Dec. Plur.

יַמִּים	יַמַּי	יַמֵּי	יַמֵּיכֶם
אִמּוֹת	אִמּוֹתַי	אִמּוֹת	אִמּוֹתֵיכֶם
כַּפִּים &c.			
חֻקִּים	חֻקַּי	חֻקֵּי	חֻקֵּיכֶם
מִדִּים	מִדַּי	מִדֵּי	מִדֵּיכֶם
אַפִּים	אַפַּי	אַפֵּי	אַפֵּיכֶם
מָגִנִּים	מָגִנַּי	מָגִנֵּי	מָגִנֵּיכֶם
חַיִּים	חַיַּי	חַיֵּי	חַיֵּיכֶם
שָׂרִים	שָׂרַי	שָׂרֵי	שָׂרֵיכֶם
לְחָיִים	לְחָיַי	לְחָיֵי	לְחָיֵיכֶם
לְוִיִּים			

IX. Dec. Plur.

חֹזִים	חֹזַי	חֹזֵי	חֹזֵיכֶם
שָׂדִים	שָׂדַי	שְׂדֵי	שְׂדֵיכֶם

Paradigm of the Dual Number of Nouns.

Sing. abs.	Dual abs.	Dual cons.
	I.	
יוֹם	יוֹמַ֫יִם	
רִבּוֹת	רִבּוֹתַ֫יִם	
	II.	
יָד	יָדַ֫יִם	יְדֵי
	מֶלְקָחַ֫יִם	
	III.	
שָׁבוּעַ	שְׁבֻעַ֫יִם	
	IV.	
כָּנָף	כְּנָפַ֫יִם	כַּנְפֵי
	חֲלָצַ֫יִם	חַלְצֵי
	V.	
עָקֵב	עֲקֵבַ֫יִם	עִקְּבֵי

	Sing. abs.	Dual abs.	Dual cons.
		VI.	
A	רֶ֫גֶל	רַגְלַ֫יִם	רַגְלֵי
E	בֶּ֫רֶךְ	בִּרְכַּ֫יִם	בִּרְכֵּי
O		מָתְנַ֫יִם	מָתְנֵי
Gutt.	נַ֫עַל	נַעֲלַ֫יִם	נַעֲלֵי
	צֹ֫הַר	צָהֳרַ֫יִם	
	עַ֫יִן	עֵינַ֫יִם	עֵינֵי
	לְחִי	לְחָיַ֫יִם	
		VII.	
		מֹאזְנַ֫יִם	מֹאזְנֵי
		VIII.	
	כַּף	כַּפַּ֫יִם	כַּפֵּי
	שֵׁן	שִׁנַּ֫יִם	שִׁנֵּי

In the preceding Paradigms, nouns are exhibited in their absolute and construct state, in the Singular, Plural, and Dual; and in their Suffix state, both in the sing. and plur., as connected with the light and the grave Suffixes. These various forms exhibit all the phases of which nouns are susceptible, in any connexion or relation. The Cons. and Suff. state of the Dual coincides with that of the plural, where a plural exists with the Dual; and where there is no plural, the Dual in the Const. and Suff. state is formed analogically with the plural.

The abs. and const. state of nouns has been explained above. The Paradigms exhibit the application of the principles, contained in §§ 135. 136. In regard to the Suffix state; it should be noted, that all *light* suffixes, of whatever kind, are attached to nouns in the

same way as those exhibited in the Paradigm, and make the same changes in them as are there exhibited. The same is true in regard to the *grave* Suffixes. Of course, it is unnecessary to exhibit any more positions of nouns, than those which the Table contains.

In regard to the Paradigm of the Dual forms, it exhibits examples of all the various phases of the Dual, which actually occur in Hebrew. Dual nouns are not frequent; and of those which occur, many have no Sing. abs., as appears from the Paradigm; others are not found in the Const. state.

It may be proper to observe here, that *all* the forms of nouns exhibited in the above Paradigms are not actually found, as it respects the nouns there exhibited. But those forms occur in regard to other nouns, and are here exhibited only as a model. Such is the common method adopted by Grammarians, for the exhibition of inflections. And this may be a sufficient apology, for exhibiting cases of inflection of some nouns, which cases, *in regard to those particular nouns*, are not found in the Hebrew Bible.

The student will, of course, compare the following Sections with the Paradigms above.

§ 138.

Nouns: I. Declension.

1. To this belong *all words, monosyllabic or polysyllabic, whose vowels are immutable,* (§ 51.) whatever these vowels may be; as עִיר, קָם, גֵּר, כְּתָב, אֶבְיוֹן, מַלְכוּת, &c.

The single circumstance that the vowels are *immutable*, marks this Declension; not the kind of vowels, nor the number of syllables.

2. In many cases, it is easy to decide whether the vowels are immutable; in others, not. קוֹל, לְבוּשׁ, &c, are obviously *immutable;* but the vowels in כְּאֵב, פָּרָשׁ, &c. can be known to be *immutable*, only from a Lexicon, or from a knowledge of etymology.

A few words which *generally* have immutable vowels, *sometimes* suffer changes in their vowels; as Const. state, פָּרָשׁ and פָּרַשׁ, the

latter with final Qamets shortened. Some few exchange Hholem for Shureq, in the last syllable; as שְׁפוֹט, plur. שְׁפוּטִים. (Vide § 51. Note 2.) Words like פָּרָשׁ may be said to belong, by usage of the Punctators, both to the I. and II. Declension.

§ 139.

Nouns: II. Declension.

1. To this belong Nouns *with final Qamets pure* i. e. mutable, whether monosyllables, or polysyllables which have their preceding vowels immutable.

A few Nouns with final Pattahh, are declined according to the model of this Declension. Of these, some are polysyllables with final Pattahh, the preceding vowels being immutable; and some (but very few) are monosyllables with Pattahh. E. g. as in the Paradigm, כּוֹבַע and שַׂר.

2. In the Singular, in the Const. form and before the grave Suffixes, final Qamets goes into Pattahh.

In the Plural, it falls away before the grave Suffixes, and in the Construct state.

3. In many Nouns here, the final *Qamets* is of doubtful appearance; and the mutability of it can be determined only by the Lexicon or etymology.

The final Qamets and Pattahh in monosyllables, appear like the same forms in Dec. VIII. It is only by the form of the Suffix state, by the Plural, or by etymology, that the student can separate some Nouns of one Declension from some that belong to the other. Thus, דָּם plur. דָּמִים, Dec. II; but יָם plur. יַמִּים, Dec. VIII.

Note 1. In the case *a*, דִּמְכֶם would be בְּמְכֶם by analogy; but such is the form which this noun takes. So יָד *hand*, takes either Seghol or Pattahh before a grave Suffix; as יֶדְכֶם and יַדְכֶם.

Note 2. The cases *c* and *d* occur very seldom, and are to be recognized as belonging to this Declension, only by their inflected forms.

§ 140.

Nouns : III. Declension.

1. This comprises all Nouns which have an *impure* vowel in the last syllable, and *Qamets* or *Tseri pure* in the penultimate.

It matters not whether the word is dissyllabic as פָּקִיד, or trisyllabic as כִּלָּיוֹן. The characteristic of the III. Dec. is a pure i. e. mutable Qamets or Tseri, in the penult; while the ultimate is immutable.

2. The mutable vowel of the penult falls away, out of the absolute state or ground-form. In such forms as זִכָּרוֹן, the Daghesh also falls away, so that the two first syllables are contracted into one. (Vid. Paradigm.)

Here also, the Lexicon and etymology are often needed, to decide whether nouns *apparently* belonging to this Declension, do *really* belong to it. E. g. בָּרִיחַ appears to belong to it, but has a Qamets immutable, as it stands for בַּרִּיחַ. If the student can find the const. form, or the Plur. of any word, or the word with a Suffix, he can always judge whether the penult vowel is mutable or not; and these may always be found, (if contained in the Hebrew Scriptures,) by consulting Buxtorf's Hebrew Concordance.

Notes.

(1) Part. Pass. in Kal, of the form קָטוּל, are all declined as *c*.

(2) The nouns in *d* and *e* exhibit both Hhireq breve and Seghol, in the const. and Suff. state.

(3) Several nouns and adjectives, in the const. and Suff. state, exchange Hholem for Shureq, as in *f*. (Vide § 51. 3. Note 2.)

(4) The case *g* is a Syriac form in the Sing., אֲבוּס being put for אֵבוּס. There being the same reason for Syriasm in the Sing. Const. and Suff. state, as in the Sing. abs., the first vowel here suffers no change. But the Plur. is formed *analogically* with the III. Declension. (Vid. § 47. 5.)

(5) The case *h*, is very unfrequent. The shortening of Hholem in the final syllable, by being placed in the const. state, or before

Maqqeph, is against the general analogy of the Declension. But as such cases of anomaly *actually* occur, it was judged best to present an example of them.

(6) In some words עּ Gutt. or Resh, the punctuation is inconsistent with itself. E. g. סָרִיס, const. סְרִיס, but Plur. סָרִיסִים, Const. סָרִיסֵ and סְרִיסֵי; i. e. this word, (and so some others) is treated sometimes as if it belonged to Dec. I., and sometimes as if it belonged to Dec. III.

§ 141.

Nouns: IV. Declension.

1. To this belong *dissyllabic* Nouns with *Qamets pure* in the ultimate, and *Qamets* or *Tseri pure* in the penult.

The same difficulties, as heretofore, of classing nouns from mere appearance, occur in respect to this Declension; as many nouns, with forms which appear to belong to it, have one of their vowels (sometimes both) immutable.

2. The changes by declension are,

(*a*) Out of the ground-form, the penult vowel always falls away.

(*b*) In the Const. state and before grave Suffixes, in the Singular, the *ultimate* Qamets shortens into *Pattahh*. (Vide Parad.)

(*c*) In the plural, the Const. state, or grave Suffixes cause both vowels to fall away; and then a new vowel (Hhireq or Pattahh) arises, agreeably to § 59.

Notes.

(1) The forms *a* and *b* exhibit the usual ones of this Declension; *c* and *d* show how the Gutturals initial and medial, respectively, affect the words in which they stand.

The case *e* is one where the Guttural conforms to the common punctuation in the plur. Construct.

(2) In the case *f*, Pattahh is used for Hhireq breve in the Const.

plural, although the word has no Guttural. This happens in but few words.

3. In *g*, the final Qamets remains immutable in the Const. and Suff. state, because of the א in which it quiesces. Derivates from ל״א, of this Declension, conform to this model.

4. The cases *h* and *i*, exhibit examples of nouns belonging to this declension, in respect to the Nom. abs., and in regard to most of the other forms, which still have a *Sing. Cons. state*, like that of the Segholates in Dec. VI. Some nouns have *only* such a Segholate form in the Const.; and some, the regular form of the IV. Declension, together with the Segholate one.

§ 142.

Nouns: V. Declension.

1. This consists of dissyllabic Nouns, with Tseri pure in the ultimate, and Qamets pure in the penult.

2. The vowel changes here resemble those of the IV. Declension, as the vowels are similar. (Vid. Parad.)

Notes.

1. The form *b* differs from *a*, only as influenced by the Guttural letter in it.

2. The forms in *c* and *d*, afford examples of the Segholate forms which the const. state here sometimes exhibits, as in Dec. IV. (See Note 4, supra.)

3. Nouns from ל״א roots, retain Tseri here, (see the case *g*, Dec. IV.) because it quiesces in א. (Vid. Dec. IV. Note 3.)

4. The plur. const. of several nouns belonging to this declension, retains the Tseri, as if it were immutable. (See יָשֵׁן in Parad.) And generally, the final Tseri here remains more frequently than is usual for pure vowels, in other Declensions.

5. The usual Const. Sing. of this Dec. exhibits a peculiarity, in respect to the final vowel. We might expect זְקַן, and not זְקֶן. Pattahh and Seghol, however, are nearly related, and are very frequently commuted for each other. (Vide § 60. 2.)

§ 143.

Nouns : VI. Declension.

1. This comprises all Nouns that are Segholates in their ground-forms. These assume a variety of phases, according to their origin, or Radicals. The characteristic is a furtive short vowel in the ultimate, and a *penult accent*, i. e. according to the *appearance* of the Noun; for *in reality, these Nouns are monosyllabic.* In such forms as פְּרִי, חֲלִי (so written instead of פְּרְי, חֳלְי) euphony shifts the vowel to accommodate the Quiescents. § 47. 3.

2. In declension, the following changes take place; viz.

(*a*) The ground-form remains in the Const. state; excepting in derivates from verbs עו, e. g. מוֹת, חֵיל, where contraction takes place. (See Parad.)

(*b*) Before a Suffix, the original monosyllabic form of the Noun is restored; as מַלְכְּ, סִפְר, קָדְשׁ. (See Parad.)

(*c*) The Plural seems to be formed from a different ground-form, which is like the Aramaean Segholates. E. g. מְלָכִים plur. abs. is formed, as if derived from a noun sing. of the form מְלַךְ; סְפָרִים, as from סְפַר; קֳדָשִׁים, as from קְדַשׁ, &c; the Pattahh in the Sing. being prolonged in the Plural, because it falls into a pure syllable.

Notes : A. Class.

1. The *real* ground-form of all nouns in this Class, is a monosyllable with Pattahh, as מַלְךְ, which sometimes appears in the Sing abs. prolonged, as אָרֶץ, מָוֶת The ground form shows itself in the third and fourth columns, where Suffixes are taken. For the reason and method of changing the ground-form of these nouns, so that they appear as in the Sing. abs. of the Paradigm, see § 59. 4. and § 60. 3.

2. Generally, nouns of the *A* Class ע *Guttural*, exhibit the Pattahh

of the ground form in the Sing. abs., as נֵצֶר ; so derivates of Verbs עו, as מָוֶת, חַיִל. But a few nouns ע Guttural exhibit the usual form, as לֶחֶם, רֶחֶם.

3. Nouns ל Guttural of this Class generally take the form of זֶרַע ; (Vide § 46. 3. § 59. 4.)

4. The flexion of *a*, *b*, *c*, *d*, is the same, excepting simply that the nouns with Gutturals take composite Shevas.

5. In words like מָוֶת and זַיִת, the departure from the usual inflexion is occasioned simply by the *Quiescents;* the vowels being changed to accomodate them. (Vide § 48. 3.)

6. In the place of the Tseri, in the Suff. forms of some nouns of this class, Hhireq appears, as צִיר, צִירָה; שַׁיִת, שִׁיתוֹ not שֵׁיתוֹ. The Plural of this class, moreover, is sometimes *full*, and not contracted as in the Paradigm; e. g. חַיִל, plur. חֲיָלִים, not חֵילִים; צַיִר, plur. צִירִים. (Vide infra.)

E. Class.

7. From an inspection of the Paradigm, it is evident that there are two classes of nouns, which exhibit the same form as מֶלֶךְ in the Sing. abs.; but which, in the course of inflexion, shew that they belong, still, to the *E* Class; e. g. קֶבֶר, חֶלֶד in the Paradigm. Of these there are a considerable number. The vowel of the ground form is Seghol long, or more probably Tseri. (§ 60. 3.) So לֵדֶת is changed to לֶדֶת; קֹטֵלְתּ to קֹטֶלֶת, &c. by the power of the furtive Seghol.

8. The different short vowels, (viz. Seghol and short Hhireq,) employed when the nouns receive Suffixes, is easily explained by the relation which both these vowels bear to the Tseri of the ground form; being the corresponding short vowels. *Generally*, nouns פ *Guttural* with Suffix, take *Seghol* in the first syllable, (Parad. חֵלֶק,) but other nouns *Hhireq breve.*

9. The irregular appearance of the class *l*, is occasioned by the *quiescent Yodh.* Some nouns of this class, *occasionally*, take Seghol instead of short Hhireq, before a Suff.; as פְּרִי, פֶּרְיְךָ; שְׁבִי, שֶׁבְיְךָ. Before a grave plur. Suff., the form of the Sing. abs. generally remains unchanged, as פִּרְיְהֶם; but sometimes as פֶּרְיָם. In the plur. א not unfrequently takes the place of י; e. g. חֲלִי, חֳלָאִים. (Vide § 39. 2. *c.*)

O. Class.

10. But few nouns of this Class take Hhateph Qamets (ֳ) under the first radical, in the plural number. (Vide Paradigm.) In general, they take a Sheva.

11. That some nouns when joined with a Suff. take Qamets Hhateph, and some Qibbuts, is easily explained by the simple consideration, that these are the corresponding short vowels of *Hholem*. Some nouns have both the *O* and the *U* form; as גֹּדֶל, גָּדְלוֹ, and גֻּדְלוֹ.

12. The irregular appearance of nouns like חֳלִי is occasioned by the *Yodh quiescent*.

13. By Syriasm, (ֳ) is sometimes put for (ָ ְ); as פֳּעָלוֹ for פָּעֳלוֹ, from פֹּעַל.

14. Before the Suff. ךָ, some words of the *O Class* read as פָּעָלְךָ, אָהָלְךָ, קָטָבְךָ, &c; the usual form being as קָדְשְׁךָ, &c.

15. Peculiar Plurals of this class, are קֳדָשִׁים *qodashim* from קֹדֶשׁ, and שָׁרָשִׁים *shorashim* from שֹׁרֶשׁ. By Syriasm, אֹהָלִים is put for אֳהָלִים, from אֹהֶל.

16. A very few nouns have a plur. as if derived from a form of Segholates, with final *O*; e. g. בֹּהֶן, plur. בְּהֹנוֹת, as if from בְּהֹן.

A and E Class.

17. A few nouns, with Sing. abs. of the form מֶלֶךְ, exhibit in their inflexion the vowels of both the *A* and *E* Class; e. g. יֶלֶד, plural Const. יַלְדֵי and יִלְדֵי; חֶדֶר, חַדְרֵי and חֶדְרֵי; חֶבֶל, חַבְלֵי and חֶבְלֵי. No Paradigm of these is needed.

18. A few Segholate nouns, both in the *A* Class and the *E* Class, exhibit, in the Sing. Const., the same form as nouns of Dec. V. These are limited, almost exclusively, to nouns ל׳ Guttural; e. g. זֶרַע, Cons. זֶרַע and זְרַע; חֵשֶׁב, Const. חֵשֶׁב and חֲשֶׁב. *Vice versa*, we have seen that the V. Dec. sometimes exhibits a Sing. Const., like that of the Segholates in the VI. Declension.

Syriac Segholates.

19. Such is the name which may be given to those forms of nouns, and of the Inf. mood, which are the same as those of the Syriac Segholates. The Nom. Sing. abs. and the Construct of these forms, are the same; but with Suff. &c, these nouns follow the analogy of common Heb. Segholates, as may be seen in the Paradigm. There are but few nouns of this form. But

20. The Infinitives of the form קְטֹל, קְטֹל all receive Suff., &c, analogically with nouns of this class, i. e. as the Syriac Segholates do. But as these are *Infinitives* in the *Const.* state, they of course have no Sing. *absolute ;* nor have they, like common nouns, any plural number. The Paradigm exhibits nearly all their varieties.

21. *General remark on Syriac Segholates.* The Syriac pronunciation throws all the stress of voice on the final syllable, in the Sing. abs. of Segholates, and so custom in writing has transferred the vowels there. But accession to these nouns throws back the vowel to the first syllable, as in Hebrew nouns described in Nos. 19, 20. Thus Syr. ܡܠܶܟ, Status emphat. ܡܰܠܟܳܐ; so ܢܦܶܫ, ܢܰܦܫܳܐ; ܩܽܘܕܫ, ܩܽܘܕܫܳܐ.

Contracted Segholates.

22. These come from Verbs עוֹ and עי; and instead of taking the usual Segholate form, the middle radical in the Sing. is commonly quiescent, and the noun therefore immutable. E. g. שׁוֹר is put for שֶׁוֶר; דּוֹד for דֶּוֶד, חֵיל for חַיִל = חֶיֶל, &c.

The number of nouns, that exhibit Vav as moveable in the Plural, is small. Mostly, nouns of this contracted form remain immutable, and are declined as סוּס in Dec. I. A few nouns, in the Plur. follow both methods of declension: e. g. חוֹחַ, חוֹחִים and חֲוָחִים.

Contracted Plurals.

23. A few Plurals have the same contracted form, in the absolute state and before light Suff., as in the Const. state. E. g. עֶשֶׂר, plur. עֶשְׂרִים for עֲשָׂרִים; שְׁלָו, plur. שַׁלְוִים for שְׁלָוִים.

Const. Plur. with Daghesh euphonic.

24. It sometimes happens, that the const. Plural of these nouns takes a Daghesh in the middle radical, which is merely *euphonic ;* e. g. עֵשֶׂב, cons. plur. עִשְּׂבוֹת for עִשְׂבוֹת; חֵלֶק, plur. cons. חַלְּקֵי for חַלְקֵי.

Endings attached to Segholate forms.

25. The classes of Nouns, which are formed from Segholates by suffixing וֹן, ָן, ּות, ִי, occasion the same changes in the Segholate forms as the light Suffix *Yodh*, in the Paradigms.

Original forms of Segholates.

26. Very few of these appear, in the absolute state, in our present Hebrew text. Some, however, still remain; e. g. of the *A* Class, גַּיְא, אֵרֶךְ; Of the *E* Class, חֵטְא, בֶּרֶד, &c.

§ 144.

Nouns : VII. Declension.

1. This comprises Nouns with ultimate *Tseri pure ;* whether monosyllables with this vowel, or polysyllables with other previous vowels immutable.

Here too, forms dubious as to appearance occur ; e.g. מוֹעֵד belongs here, having a mutable Tseri ; but מַקְהֵל , מֵת , גֵּר , &c. belong to Dec. I, having an immutable Tseri, as plur. מֵתִים , מַקְהֵלִים , &c. The requisite information must be sought in a Concordance or Lexicon.

NOTE. All regular Participles Pres. of Kal, Piel, and Hithpael, belong to this Declension.

3. The changes by declension are,

(*a*) The Const. Sing. *generally* remains unchanged ; but sometimes Tseri goes into Pattahh. (See Parad.)

(*b*) Tseri falls away in all the other cases ; except that the Plur. abs. of monosyllables retains it. (See Par.)

(*c*) Before the grave Suffixes, where two Shevas would occur in consequence of dropping the Tseri, a new vowel (Hhireq) arises, according to § 59.

Notes.

1. The forms in *a*, *b*, and *c*, are those of Participles in Kal and Piel. The Part. of Hith. is declined in the same manner as that of Piel.

2. The Const. state of some nouns takes Pattahh, though they have no Guttural in the ultimate syllable, as in *d* ; e. g. מְסַפֵּר , Construct מְסַפַּר. There are but few nouns of this species.

3. Monosyllables, (as *e* and *f*,) retain Tseri in the Plural abs.; and some, as *f*, before the *Singular* Suffixes also.—Before the Plur. Suff. רֵעַ makes רֵעֵיכֶם , and מֵעִים , מֵעֵיכֶם , also מְעֵי Construct.

Some Polysyllables imitate them ; e. g. שְׁלֹשׁ, שְׁלֹשִׁים ; אַבְנֵט , אַבְנֵטִים , אַבְנֵטְךָ .

4. Some monosyllables, (as *g*,) in the Const. state, take (∵) instead of the (‥) in the absolute state.

5. Some words, (as in *h*,) take Seghol before the Suffixes, instead of Hhireq breve.

6. A few nouns, derivates of Roots ל״ה, which have Pattahh in their ground form, are declined like the monosyllabic nouns of this declension. Besides those in *i* of the Par., we have מְתִים *mortals*, probably from the obsolete root מַת.

7. The case *j* is of a peculiar nature, and limited to very few nouns. The reason for classing it here is, the resemblance which the mode of inflexion has to that of this declension.

8. Several nouns with a Nom. abs. as מַקְטֵל appear in the Cons. state as מִקְטַל. Most probably the latter form comes from מִקְטָל, which seems to be synonymous with the form מַקְטֵל.

§ 145.

Nouns: VIII. Declension.

1. To this belong all those various classes of Nouns, which double (Daghesh) their last radical, when they receive any accession. (Vide Parad.)

2. The original, proper form of such nouns is as יַמְםְ = יַמּ which must be written יַם, (§ 28. Note 2.) אִמְםְ = אִמּ, חֻקְקְ = חֻקּ, which form first developes itself when it receives Suffixes, like the case of Verbs ע״ע.

3. The long vowel of the ultimate, (which is most common in the written ground-form,) seems to be a compensation for omitting the Daghesh, or double letter. The changes of the long vowels by declension, are, as usual,

Qamets into Pattahh.
Tseri — Hhireq breve, or Pattahh.
Hholem — Qibbuts, and Qamets Hhateph.
Pattahh (sometimes) into short Hhireq.

The previous vowels, if mutable, are changed according to the laws in the preceding declensions, when the accent is removed; as גָּמָל, plur. גְּמַלִּים. But as nouns of the VIII may belong, (so far as the vowels are concerned,) to any of the preceding declensions, the vowel changes are to be sought there.

4. As Nouns of all kinds, as to appearance, are included in this declension, nothing but actual observation of the Suffix-form or the plural, will determine, in some cases, whether a word belongs here.

Derivatives of עע are easily distinguished as belonging here; but such words as אָגָם plur. אֲגַמִּים, can be recognized as belonging here, only by observing their inflection.

Notes.

1. Nouns like בֵּן, in *c*, with a Pattahh in the first Syllable when the noun receives accession, are very rare.

2. In Cases like *d* and *e*, where Qamets Hhateph appears in the Construct state, the noun is generally put before a Maqqeph; and Qamets Hhateph rarely appears before Suffixes, as in *e*.

3. There are but few nouns, with final Pattahh and Seghol, (as in *f*, *g*,) which take short Hhireq before Suff. and in the Plural. Most of the nouns which end in Pattahh retain it, as in *h*.

4. In *i*, the Qamets is immutable; and Tseri goes into short Hhireq, when the accent is removed by accession. There are but a few nouns belonging to this declension, which have a Qamets or Tseri immut. in their first syllable.

5. In *j*, חַי Nom. sing. stands for חַיְיִ of which חֵי the Const. form is a contraction. So חַיִל = חַיְיִל has a Const. חֵיל.

6. In *k* and *l*, the reduplication of the final letter, in case of accession, is prevented by the Gutturals. (§ 45.) The Pattahh in *k* with a Resh, is lengthened before the Suffixes, &c; but in *l*, it remains before the ח. (Vide § 46. 1.)

7. In *m*, the form is conformed to the common principles of the Declension.

8. There are several nouns, which are *occasionally* declined as if they belonged here, and *occasionally* appear in the forms of other Declensions. E. g. אַת, אַתִּים and אִתִּים; נִכְבָּד, נִכְבָּדִים and נִכְבַּדֵּי.

§ 146.

Nouns: IX. Declension.

1. To this belong the derivates of לה, which end in ־ֶה.

2. The changes are,

(*a*) Const. Sing. makes ־ֵה (§ 135. 2.)

In a few cases Seghol remains; as רֵעֵה הַמֶּלֶךְ *the friend of the king.*

(*b*) Accession removes the ־ֶה of the ground-form.

§ 147.

Nouns Feminine: Formation from the masc. (*Comp.* § 132. 2.)

1. The Masculine suffers the same change when it receives the feminine ending ־ָה, as when it receives a light Suffix, (e. g. ־ִי, or ־וֹ ;) because the tone is moved in both cases, only one place.

Paradigm of the changes made in Nouns, by the addition of a Feminine ending.

	masc.	fem.		masc.	fem.
I.	סוּס	סוּסָה	VI.	חֹזֶק	חֶזְקָה
	תַּחְתּוֹן	תַּחְתּוֹנָה		עָוֶל	עַוְלָה
II.	מוֹצָא	מוֹצָאָה		צַיִד	צֵידָה
III.	גָּדוֹל	גְּדוֹלָה	VII.	אֹרַח	אֹרְחָה
	מָתוֹק	מְתוּקָה		מוֹקֵד	מוֹקְדָה
	עָצוּם	עֲצוּמָה		דֵּעַ	דֵּעָה
	בָּרִיא	בְּרִיאָה		עֵץ	עֵצָה
	מֵקִים	מְקִימָה	VIII.	תַּם	תַּמָּה
IV.	נָקָם	נְקָמָה		נֵץ	נִצָּה
V.	זָקֵן	זְקֵנָה		כֵּן	כַּנָּה
	יָעֵן	יְעֵנָה		חֹק	חֻקָּה
VI.	מֶלֶךְ	מַלְכָּה		בַּז	בִּזָּה
	גֶּבַע	גִּבְעָה		גַּן	גַּנָּה
	אֹמֶר	אִמְרָה		שַׂר	שָׂרָה
	עֵגֶל	עֶגְלָה	IX.	יָפֶה	יָפָה
	אֹכֶל	אָכְלָה		מַרְאֶה	מַרְאָה

2. In regard to the fem. endings ◌ֶ◌ֶת and ◌ַ◌ַת, they are less frequent in common nouns than ◌ָה, and *generally* occur in such nouns only in the Const. state. But in fem. Part. and Fem. Infinitives, the endings ◌ֶ◌ֶת and ◌ַ◌ַת are by far the most frequent.

3. The Fem. ending ◌ֶ֫◌ֶת (◌ַ֫◌ַת) occurs not as a derivative of Masculine Nouns, of the 6th, (8th,) and 9th declensions. But in the cases where these fem. endings are appended;

(*a*) The last mutable Qamets or Tseri of the masculine form goes into Seghol, as חוֹתֵם, חוֹתֶ֫מֶת; קוֹטֵל, קוֹטֶ֫לֶת; or Tseri frequently remains, as חֲמֵשׁ, חֲמֵ֫שֶׁת. In case of Gutturals, Pattahh is put in the room of Seghol, as מוֹדַע, מוֹדַ֫עַת; דֵּעַ, דֵּ֫עַת. (§ 60. 3.)

(*b*) In case of a final impure vowel, it is *commonly* changed into its corresponding pure and mutable one; as אִישׁ, אֵ֫שֶׁת; שָׁלוֹשׁ, שְׁלֹ֫שֶׁת; גְּבִיר, גְּבֶ֫רֶת; נְחוּשָׁה, נְחֹ֫שֶׁת.

(*c*) Words ending with a Quiescent omit the furtive vowel, i. e. contract; as חַטָּא, חַטָּאת (for חַטָּ֫אֶת); עִבְרִי, עִבְרִית (for עִבְרִ֫יֶּת.)

4. Notwithstanding a Fem. Segholate form does not shift the place of the accent on the original Masc. form, yet, by the custom of the language, it occasions the same changes in the penult vowel as the light Suffixes. E. g. עָטָר, עֲטֶ֫רֶת; חָבֵר, חֲבֶ֫רֶת.

NOTE 1. Segholates of Dec. VIII, in its appropriate form, do not exist. The duplication is dropped to form them; as קַשְׂקַשִּׂים, fem. קַשְׂקֶשֶׂת. So in Patronymics; e. g. מוֹאָבִיָּה, Segholate מֹאָבִית.

NOTE 2. Some Segholates imitate the Syriac forms, as שְׂאֵת for שֶׂאֶת; מְצֵאת for מֹצֶאת. (Syriac form is as מְלֵךְ.)

NOTE 3. On the contrary, the Arabic Segholates have the vowel under the first Radical, as מַלְךְ. Like this, we have in Hebrew יֹלַדְתְּ, for יֹלֶדֶת, Gen. xvi. 11.

§ 148.

Nouns: Declension of Feminines.

General Remarks.

1. The declension of Feminine nouns is much more simple than that of the Masculine, since, by the formation of the Feminine, most of the changes in the ground-form have already taken place.

2. The light and grave Suffixes, without distinction here, are all appended to the Const. state in the Plural.

In the following Paradigms, which contain a full exhibition of the forms of fem. nouns, the student will perceive, that there is an exhibition of the Suffix state in the Plural, only in regard to *one* Suffix. The reason of this is contained in No. 2. above. All *Suffixes* are attached to the same form of the noun in the Plural, and, of course, a Paradigm of one Suffix form is a Paradigm of all. The copiousness of the Paradigm, both here, and above in respect to Nouns Masculine, will save the student much perplexity, in regard to the phases of Hebrew nouns occasioned by inflection.

	Sing. abs.	Const.	light Suff.
	I. Dec. Sing.		
	בְּתוּלָה	בְּתוּלַת	בְּתוּלָתִי
	II. Dec. Sing.		
(*a*)	שָׁנָה	שְׁנַת	שְׁנָתִי
(*b*)	שֵׁנָה	שְׁנַת	שְׁנָתִי
(*c*)	צְדָקָה	צִדְקַת	צִדְקָתִי
(*d*)	חֲכָמָה	חָכְמַת	חָכְמָתִי
(*e*)	עֲגָלָה	עֶגְלַת	עֶגְלָתִי
	Segholates in the Construct state.		
(*f*)	מַמְלָכָה	מַמְלֶכֶת *	מַמְלַכְתִּי *
(*g*)	מִשְׁפָּחָה	מִשְׁפַּחַת	מִשְׁפַּחְתִּי
(*h*)	מְלָאכָה	מְלֶאכֶת	מְלַאכְתִּי
	III. Dec. Sing.		
(*a*)	מַלְכָּה	מַלְכַּת	מַלְכָּתִי
(*b*)	שִׂמְלָה	שִׂמְלַת	שִׂמְלָתִי
(*c*)	חֶרְפָּה	חֶרְפַּת	חֶרְפָּתִי
(*d*)	חָרְבָּה	חָרְבַּת	חָרְבָּתִי
(*e*)	נַעֲרָה	נַעֲרַת	נַעֲרָתִי
(*f*)	עַוְלָה		
	IV. Dec. Sing.		
(*a*)	מִסְגֶּרֶת	מִסְגֶּרֶת	מִסְגַּרְתִּי
(*b*)	גְּבֶרֶת	גְּבֶרֶת	גְּבִרְתִּי
(*c*)	לֶכֶת	לֶכֶת	לֶכְתִּי
(*d*)	אֵשֶׁת	אֵשֶׁת	אִשְׁתִּי
(*e*)	כֻּתֹּנֶת	כְּתֹנֶת	כֻּתָּנְתִּי
(*f*)	נְחֹשֶׁת	נְחֹשֶׁת	נְחֻשְׁתִּי

* Instead of מַמְלְכַת, מַמְלְכָתִי, &c.

grave Suff.	Plur.	Plur. Const.	Suffix.
	I. Dec. Plur.		
בְּתוּלַתְכֶם	בְּתוּלוֹת	בְּתוּלוֹת	בְּתוּלוֹתֵיכֶם
	II. Dec. Plur.		
שְׁנַתְכֶם	שָׁנוֹת	שְׁנוֹת	שְׁנוֹתֵיכֶם
שְׁנַתְכֶם	שֵׁנוֹת	שְׁנוֹת	שְׁנוֹתֵיכֶם
צִדְקַתְכֶם	צְדָקוֹת	צִדְקוֹת	צִדְקוֹתַי
חַכְמַתְכֶם	חֲכָמוֹת	חַכְמוֹת	חַכְמוֹתַי
עֶגְלַתְכֶם	עֲגָלוֹת	עֶגְלוֹת	עֶגְלוֹתַי
	III. Dec. Plur.		
מַלְכַּתְכֶם	מְלָכוֹת	מַלְכוֹת	מַלְכוֹתַי
שִׂמְלַתְכֶם	שְׂמָלוֹת	שִׂמְלוֹת	שִׂמְלוֹתַי
חֶרְפַּתְכֶם	חֲרָפוֹת	חֶרְפּוֹת	חֶרְפּוֹתַי
חָרְבַּתְכֶם	חֳרָבוֹת	חָרְבוֹת	חָרְבוֹתַי
נַעֲרַתְכֶם	נְעָרוֹת	נַעֲרוֹת	נַעֲרוֹתַי
	עוֹלוֹת		
	IV. Dec. Plur.		
מִסְגַּרְתְּכֶם	מִסְגְּרוֹת	מִסְגְּרוֹת	מִסְגְּרוֹתַי
גְּבִרְתֵּךְ			
לֶכְתְּכֶם			
אִשְׁתְּךָ (and	אֶשְׁתְּךָ)		
כֻּתָּנְתְּךָ	כֻּתֳּנוֹת	כָּתְנוֹת	
נְחֻשְׁתֵּךְ			

	Const.	light Suff.	grave Suff.
	Feminine Inf. Segholate forms.		
(*g*)	שֶׁבֶת	שִׁבְתִּי	שִׁבְתְּךָ
	גֶּשֶׁת	גִּשְׁתִּי	גִּשְׁתְּךָ
	Various Plural forms.		
	Sing. abs.	Plur.	
(*h*)	אִגֶּרֶת	אִגְּרוֹת	
(*i*)	יוֹנֶקֶת	יוֹנְקוֹת	
(*j*)	מַחֲלֹקֶת	מַחְלְקוֹת	
(*k*)	כּוֹתֶרֶת	כּוֹתָרוֹת	
(*l*)	מַאֲכֶלֶת	מַאֲכָלוֹת	
(*m*)	טַבַּעַת	טַבָּעוֹת	
(*n*)	עַשְׁתֹּרֶת	עַשְׁתָּרוֹת	
(*o*)	חַטָּאת (for חַטָּאֶת)	חַטָּאוֹת	

Paradigm of Nouns Dual and Feminine.

	Sing. abs.	Dual abs.	Dual Const.
DEC. I.	אַמָּה	אַמָּתַיִם	
DEC. II.	שָׂפָה	שְׂפָתַיִם	שִׂפְתֵי
	פֵּאָה	פְּאָתַיִם	פַּאֲתֵי
DEC. III.	יַרְכָה	יַרְכָתַיִם	יַרְכְּתֵי
	רִקְמָה	רִקְמָתַיִם	
DEC. IV.	נְחֹשֶׁת	נְחֻשְׁתַּיִם	

There are but few feminine nouns, which have a dual form. This form has more analogy throughout with the Sing. Suffix state, than with the Plural form; and in this respect differs from the Dual of the masc. The formation of it is so obvious, as to render particular illustration unnecessary.

§ 149.

Fem. Nouns : I. Declension.

1. To this belong fem. nouns, that have immutable vowels; except merely the fem. ending ָה, which in the Const. state, and with Suffixes, becomes ַת and ָת; in the plural וֹת. (Vide Paradigm.)

§ 150.

Fem. Nouns : II. Declension.

1. To this belong nouns which have Qamets or Tseri pure in their *penult* syllable, and in the final one ָה mutable, as in Dec. I. In the Const. state, and with Suff., the penult syllable falls away. (Vide Paradigm.)

Notes.

1. In the case *c*, as Qamets falls away in the Const. &c, the two Shevas cannot stand together, at the beginning of a syllable, but (as usual) the first goes into short Hhireq. (§ 59. 1.)

2. The cases *d* and *e* are of the same kind; only, the first letter being Guttural, Pattahh or Seghol is taken instead of short Hhireq.

3. The cases *f*, *g*, and *h*, are examples of fem. nouns of this declension, which have a Segholate form in the Sing. Construct state and before Suffixes, but in other respects conform to the model. There are a considerable number of nouns which conform to this usage. (Comp. Dec. iv. v. Masc.)

4. A considerable number of fem. nouns, apparently belonging to this Declen., have an immutable Qamets or Tseri in the penult syllable; e. g. אָלָה, אָלָתִי, אָלָתוֹ, and so תְּלָאָה, תְּעָלָה, &c, belonging to Dec. I.

With Tseri, גְּזֵלָה, אֲסֵלָה, בְּרֵכָה &c. In fact, there are more feminine nouns of this form that have an immutable Tseri, than there are which have a mutable one; so that the greater number of these nouns belong to the first Declension.

5. There are a few nouns with penult (ָ) and (ֵ), which are treated, in declension, both as mutable and immutable in respect to these vowels. E. g. יָפָה, Const. יְפַת, with Suff. יָפָתִי, נְבֵלָה; Const. נִבְלַת, with Suff. נְבֵלָתִי.

§ 151.

Fem. Nouns : III. Declension.

To this belong only the feminines derived from the masc. Segholates of Dec. VI, which are derivates of regular form; and these are declined as nouns in Dec. I, in regard to the feminine ending, but form their Plural like the masculine Segholates. (Vide Paradigm.)

Notes.

1. Nouns like *a*, belong to the *A* Class of Segholates, (Vide § 143. Notes ;) *b* and *c* belong to the *E* Class, and *d* to the *O* class ; *e* is an example of nouns with middle Guttural. (Comp § 143. 2.)

2. The class *f*, have a moveable Vowel letter in the Singular, which becomes quiescent in the plural, and thus occasions the anomalous appearance of the plurals.

3. *Caution.* There are many fem. nouns, which *apparently* belong to this Declension, but which do not *really* belong here. Such are מִצְוָה , מִרְמָה , &c, which form their Plural after the model of Dec. I. E. g. Plur. מִצְווֹת , מִרְמוֹת , &c, and *not* as Dec. III. מְצָווֹת , מְרָמוֹת . The Plural form and not the Singular is the distinctive trait which separates this Dec. from Dec. I. Only those nouns which are derived from masc. Segholates are inflected agreeably to the laws of this declension.

§ 152.

Fem. Nouns : IV. Declension.

1. To this belong all feminine nouns, whose ground-form is *Segholated ;* i. e. the final vowels of which are תֶ—ֶ (תַ—ַ), תֶ—ֵ, or תֶ—ֹ.

2. The changes by inflection are,

(*a*) Before a Suffix sing. the furtive vowel is dropped, and the penult, in the *A* class, receives *Pattahh ;* in the *E* class, short Hhireq (sometimes Seghol) ; and in the *O* class, Qamets Hhateph or Qibbuts. (Vid. Note 1. and Par.)

Notes.

1. These nouns, resembling masculine Segholates, have the *A* form as in *a*; the *E* form as in *b*, *c*, *d*; and the *O* form as in *e* and *f*. The short vowels in the Suff. forms are various, as in Dec. VI. of Masc. Nouns; and develope themselves when a Suffix is received, as may be seen in the Paradigm.

2. In *g*, we have an example of the Const. fem. Infinitives of Verbs פ״י and פ״ן. They all belong to the *E* class of feminine Segholates.

3. The classes *h*——*o*, exemplify the different modes in which the Plurals of fem. Segholates are formed; some (*h*, *i*, *j*,) contracting the Plural; and some, (*k*, *l*, *m*, *n*, *o*,) forming it as the *masculines* in Dec. VI. The Lexicon must be consulted for each noun; as the appearance of the Singular will not determine the mode of forming the plural.

4. In a very few cases, nouns of this class, with a Suffix, take a short vowel which is not homogeneous with their original root. E. g. יוֹנֶ֫קֶת, יוֹנַקְתּוֹ, from masc. יוֹנֵק; שֶׁ֫בֶת, שִׁבְתִּי, from Inf. שֵׁב = יְשֵׁב.

§ 153.

Irregular Nouns.

1. Most of these are primitives, but are treated in the same manner as Verbals. As many of them are of frequent occurrence, a list is subjoined, with a view of the principal changes.

2. The cardinal numbers present a variety of anomalies. For these, see App. A. and for the laws of usage, Syntax, § 177.

	Ground form.	Const. state.	Light Suff.	Plur.	Plur. Const.
father	אָב	אֲבִי	אָבִ֫ינוּ	אָבוֹת	
brother	אָח	אֲחִי	אָחִ֫ינוּ	אַחִים	אֲחֵי
sister	אָחוֹת			אַחְיוֹת	
man	אִישׁ			אֲנָשִׁים	אַנְשֵׁי
maid	אָמָה			אֲמָהוֹת	אַמְהוֹת
woman	אִשָּׁה	אֵשֶׁת	אִשְׁתִּי	נָשִׁים	
house	בַּיִת	בֵּית		בָּתִּים	בָּתֵּי
son	בֵּן	בְּן*, בֶּן	בְּנוֹ	בָּנִים	בְּנֵי
daughter	בַּת		בִּתּוֹ	בָּנוֹת	בְּנוֹת
valley	גַּיְא , גַּי			גֵּאָיוֹת †	
father-in-law	חָם	חָמִי	חָמִיו		
day	יוֹם			יָמִים	{ יְמֵי / יְמוֹת }
vessel	כְּלִי			כֵּלִים	
water				מַ֫יִם	מֵי ,מֵימֵי
part	מְנָת			{ מְנָאוֹת / מְנָיוֹת }	מְנוֹתֶיהָ
dwelling	נָוֶה	נְוֵה	נָוֵהוּ		נְאוֹת
city	עִיר			{ עָרִים / עֲיָרִים }	
people	עָם ,עַם			עֲמָמִים‡	עַמְמֵי
mouth	פֶּה	פִּי	פִּיו	פִּים ,פִּיּוֹת	
governor	פֶּחָה			פַּחוֹת	פַּחֲווֹת
head	רֹאשׁ			רָאשִׁים	
lamb	שֶׂה	שֵׂה	שֵׂיוֹ		

* Also בְּנִי , בְּנוֹ   † Also גְּיָאוֹת   ‡ Also עַמִּים.

§ 154.

Adjectives.

1. Adjectives in Hebrew have no peculiar and appropriate forms; but only *such as are common to nouns.* Their etymology and inflections have, of course, been considered in the preceding Sections which respect nouns; making simply the exception, that adjectives have no dual number.

For the manner in which Comparison is made by them, see Syntax §§ 175. 176. For the manner in which the fem is formed from the masculine, see § 147.

§ 155.

Particles: General Remarks.

1. Under these are comprehended Adverbs, Prepositions, Conjunctions, and Interjections.

2. Like Nouns, some of these are *Primitive*: but most of them, *Derivative.* Of the derivatives, some have an ending appropriated solely to the form of Particles, (as אָמְנָם *truly*, from אֹמֶן *truth*;) while most retain the form of Verbs, Nouns, or Pronouns.

Composition of words is more frequent here, than in the leading parts of speech. Apocope is also more common. E. g. all prepositions, &c, which consist of only one letter, are doubtless apocopated words; as לְ for אֶל; מִ for מִן, &c.

The older Grammarians have, for the most part, considered all the Particles as *derivate* Nouns; but this is not probable, as Primitives are found in all other parts of Speech. It is, however, very difficult to draw the exact line between the Primitives and Derivatives, as the etymology is often much obscured, by the changes which the particles have undergone.

§ 156.

Adverbs.

1. Primitives. הֲ interrog. *ne, an?* (for punctuation, see § 61. V;) אָז *then;* אֵי, אַי *where?* אַיִן (מֵאַיִן) *whence;* אָן *whither;* אִם *an, nonne?* כֹּה, כָּה, כָּכָה *thus;* לֹא *not;* מָתַי *when?* פֹּה, פּוֹ, פֹּא *here;* שָׁם *there.*

2. Derivatives, with appropriate endings.

(*a*) In ָם ; as אָמְנָם *truly,* from אֹמֶן *truth.* (*b*) In ֹם ; as פִּתְאֹם *suddenly,* from פֶּתַע *the wink of an eye.* (*c*) In ת— added to words final ִי ; as שֵׁנִית *twice,* from שְׁנֵי *two.* (*d*) In ַי ; as אֲזַי from אָז *then.*

3. Adverbs have also the forms of

(*a*) Nouns with prefix Prepositions; as לְפָנִים *before.* (*b*) Of nouns in the Accusative; as לָבֶטַח *securely.* Or of nouns in the Plur.; as מֵישָׁרִים *uprightly.* Or of nouns obsolete; as אַיִן *not.* (*c*) Of Adjectives masc., as טוֹב *well;* or fem., as מְהֵרָה *quickly;* or plur., as נוֹרָאוֹת *fearfully.* (*d*) Of the Inf. absolute, especially in Hiphil; as עוֹד *again;* הַרְבֵּה *much;* הַשְׁכֵּם *early.* Or of the Infin. with a Preposition; as לָרֹב *abundantly.* (*e*) Of Pronouns; as זֶה *here,* מָה *how,* &c.

4. Adverbs also are composite, i. e. they consist,

(*a*) Of Adverbs and Prepositions united; as עַל־כֵּן *wherefore, &c.* (*b*) Of two Adverbs; as אֵיפֹה *where,* composed of אֵי and פֹּה.

For the manner in which Suffixes are appended to Adverbs, see § 70.

§ 157.

Prepositions.

1. *Primitives.* בְּ *in;* כְּ *as;* לְ, אֶל *to, for;* מִ, מִן *from, with,* &c; אֵת, אוֹת (with Suff. אֹת, אוֹת) Sign of Accus.; and אֵת (with Suff. אִתּ) *with.*

2. Prepositions have mostly the forms of

(*a*) Nouns Sing. in the Accus. or Const.; as חֵ֫לֶף *for*; בַּעַד *after*. (*b*) Of nouns Const. with prefixes; as לִפְנֵי *before*; בְּיַד *by*. (*c*) Or they are Composites of Adverbs and Prepositions; as לִבְלִי *without*; בְּעוֹד *whilst*. (*d*) Prepositions, moreover, are sometimes put after an Adverb, so as that both taken together convey but one idea; as סָבִיב לְ *around*; מַעַל לְ *above*, &c. So also, חוּץ מִן *without*. (*e*) They are also composed of two prepositions; as מֵעִם *from with*; מִבֵּין *between*, אֶל תַּחַת *under*, &c. (*f*) They assume the form of nouns in Plural Const.; as אֶל, אֱלֵי *for, to*; מִן, מִנִּי, מִנֵּי *from*. (*g*) Also the form of Suffix Pronouns; e.g. ־ָה, ־ֶה, ־ֵה, *towards*; as סְדֹמָה *towards Sodom*.

For punctuation of Prepositions, see § 61. III. IV. Prepositions with Suffixes, § 70.

§ 158.

Conjunctions.

1. *Primitives.* אֲבָל *but*; אוֹ *or*; אַךְ *only*; אַל *that not*; אַף *also*; אִם *if*; לוּ *if*; פֶּן *lest*; אֵפוֹ *now, then*, as expletives; וְ *and*.

2. Conjunctions have mostly the forms,

(*a*) Of Pronouns; as אֲשֶׁר (שֶׁ) *because, that*. (*b*) Of Pronouns preceded by Prepositions; as יַעַן־אֲשֶׁר *because*; עַד־אֲשֶׁר *until*. (*c*) Sometimes several Conjunctions are used as one; as גַּם כִּי *although*; כִּי אִם *unless*.

For pointing of וְ *and*, see § 61. II.; and for Suffixes, see § 70.

§ 159.

Interjections.

1. Most of these, being simple exclamations occasioned by joy or sorrow, are Primitives.

2. A few Imperative forms seem to be used as Interjections.

E. g. הָבָה, הָבוּ *age, give, come then, up then!* הַסּוּ, הַס, *whist, be still!* רְאֵה *ἰδοu, ecce, lo!*

3. The forms of nouns have,

אַשְׁרֵי *bene, success to him!* חָלִילָה *far from, God forbid!* בִּי, *hear, I pray you*; רַב, *jam satis, hold!*

SYNTAX.

§ 160.

In the etymological part of the preceding pages, it was thought proper to follow the natural order of the Hebrew language, and consider, *First*, the pronouns whose ground forms are all primitives; *Secondly*, the Verbs, which for the most part are primitive; and *Thirdly*, Nouns and other parts of speech, which are mostly derivatives. But in the Syntax, as the *subject* of a sentence (Nom. case) naturally comes first in order, it seems more proper here, *first* to consider the Noun, Pronoun, &c, and *then* the Verb and other constituent parts of a sentence.

§ 161.

Nouns used as Adjectives.

The number of adjectives in the Hebrew, in comparison with the same part of speech in the occidental languages, is very limited. The consequence of this is, that nouns themselves are *very commonly* employed as adjectives. The place of adjectives is supplied,

1. By nouns in the Genitive.

E. g. כְּלֵי כֶסֶף *vessels of silver*, i. e. silver vessels; אֲחֻזַּת עוֹלָם *possession of eternity*, i. e. everlasting possession; כֹּהֵן הָרֹאשׁ *priest of the head*, i. e. high priest; מְתֵי מִסְפָּר *men of number*, i. e. which can be numbered = *few men*.

2. By adjectives used in a *neuter* or *abstract* sense i. e. as nouns.

E. g. אֵשֶׁת רָע *a woman of evil*, i. e. an evil woman; מֵי מָלֵא *waters of fullness*, i. e. full streams.

3. By the noun, which precedes the Genitive.

E. g. קוֹמַת אֲרָזָיו *the tallness of his cedars*, i. e. his tall cedars; מִשְׁמַן בְּשָׂרוֹ *the fatness of his flesh*, i. e. his fat flesh. So כֹּל (properly *generality, universality*,) is used, as כָּל־הָאָדָם *the universality of men*, i. e. all men; or יִשְׂרָאֵל כֻּלֹּה *Israel, all of it*, i. e. all Israel. The employment of a noun *before* the Gen. as an adjective, is rather unfrequent, except in respect to כֹּל.

4. By simple nouns following the verb of existence, this verb being either expressed or implied.

E. g. *The earth was* תֹהוּ וָבֹהוּ *desolation and emptiness*, i. e. desolate and empty; Gen. i. 2. מָרוֹם מִשְׁפָּטֶיךָ *highness* [are] *thy judgments*, i. e. thy judgments are high.

This rule, of course, must be understood of nouns, which are *designed* to qualify the subject of the proposition or affirmation.

5. By nouns with prepositions prefixed.

E. g. בַּקֹּדֶשׁ דַּרְכֶּךָ *In holiness* [is] *thy way*, i. e. thy way is holy. (Not very common.)

6. Several words are frequently employed in connection with others, so as to compensate by circumlocution for the want of adjectives, which might simply designate *quality*.

E. g. (*a*) אִישׁ *man*; as אִישׁ דְּבָרִים *a man of words*, i. e. an eloquent man; אִישׁ חֶסֶד *a man of piety*, i. e. a pious man.

(*b*) מְתִים *men*; e. g. מְתֵי רָעָב *men of hunger*, i. e. hungry men, starvelings.

(*c*) בַּעַל *lord, possessor*; e. g. בַּעַל שֵׂעָר *possessor of hair*, i. e. hairy; בַּעֲלֵי בְרִית *possessors of a covenant*, i. e. covenanted, bound together by covenant.

(*d*) בֵּן *son* and בַּת *daughter*; e. g. בֶּן־חַיִל *son of strength*, i. e. a hero; בֶּן־מָוֶת *son of death*, i. e. condemned, worthy of death; בֶּן שָׁנָה *the son of a year*, i. e. a yearling. So בְּנוֹת הַשִּׁיר *the daughters of song*, i. e. the singing birds; Ecc. xii. 4.

But בֵּן *son* is not always employed with the like significancy. E. g. *Sons of the poor* means *the poor*; *sons of foreigners* = *foreigners*; *son of man* = man; *son of nobles* = a nobleman: so in Homer, *υἷες Ἀχαιων*, &c. The nature of the passage, therefore, must determine the meaning of the term *son*.

NOTE. The first noun is sometimes omitted, and can be supplied, only from the sense of the passage; as אֹרַח *way*, for בֶּן אֹרַח *son of the way*, i. e. wanderer; Job xxxi. 32. שֶׁקֶר *falsehood*, for *a man of falsehood*, i. e. a liar; Prov. xvii. 4. So דַּמֶּשֶׂק for *son of Damascus*, i. e. a Damascene.

§ 162.

Adjectives used as nouns.

1. This takes place, whenever the adjective has a neuter or abstract sense; just as in Greek, *το καλον* for *goodness*, *το σοφον* for *wisdom*, &c. In some words, that are adjectives in regard to derivation and form, the *abstract* sense is the only one that prevails, as שָׁלוֹם *peace* or *joy*, properly, *peaceful*, *joyful*. In other cases, the abstract use is only *occasional*.

Thus תָּמִים *integrity*, lit. innocent, not punishable, Jos. xxiv. 14. עָמָל *trouble*, lit. troublesome, Job. xx. 22. נְחוּשָׁה *brass*, lit. brazen, Job. xl. 18. (Vide § 161. 2.)

2. Several words, which appropriately are adjectives, are constantly employed by usage as *epithets* of persons or things, i. e. as nouns.

E. g. אָבִיר *strong*, for *God*; אַבִּיר *strong*, for *bull*, *horse*; רָזֵן *majestic*, for *prince*; חַמָּה *hot*, for the *sun*; לְבָנָה *white*, for the *moon*, &c. By poetic epithets chosen in this way, the 500 names for *lion*, of which the Arabic boasts, are constructed.

Thus, in English, we say the *Mighty One*, the *Omnipotent*, the *Almighty*, &c, for God; in French, *L'Eternel*, &c.

§ 163.

Insertion of the Article.

1. The Hebrews have but one article, (viz. הַ § 61.); which, for the most part, corresponds to our definite article *the*, or to the sense of the Greek ὁ, ἡ, το; but not without some exceptions.

2. In *general*, the article is used in speaking of a *definite*, *before mentioned*, *well known*, or *monadic* subject.

So הַמֶּלֶךְ *the king*; and Gen. ii. 7, הָאָדָם *the man*, (i. e. before mentioned); הַשֶּׁמֶשׁ *the sun*; הָאָרֶץ *the earth*, &c.

To this usage, however, there are a great many exceptions in *Poetry*, where definite objects are often spoken of *without the article*; as, *The city* מֶלֶךְ רָב *of the great king*, &c.

In a similar manner, the more ancient Greek poets, e. g. Homer, omit the article, where the Attic writers insert it.

3. The article is *generally* (not uniformly) used,

(*a*) Before the Genitive; as מַלְכֵי הָאָרֶץ *the kings of the land.*

(*b*) Before a noun of multitude, in the singular.

E. g. הָרָשָׁע *the wicked*; הַצַּדִּיק *the righteous*; הַכְּנַעֲנִי *the Canaanite.*

(*c*) When generic nouns have a special, individual meaning.

E. g. הַנָּהָר *the river*, i. e. the Euphrates; הַמִּדְבָּר *the desert*, i. e. the Arabian desert.

(*d*) Before the Vocative, commonly, not always; as הַשָּׁמַיִם *O heavens!*

4. The Hebrew article seems, like the Greek article, to be appropriately a pronoun, and sometimes to be used thus.

E. g. הַיּוֹם *this day*; הַפַּעַם *this time*; הַלַּיְלָה *this night*; הַסּוֹבֵב *which encompasseth*; הַהֵרִימוּ *who offered*, &c.

But 5. For the indefinite article (*a, an*) the Hebrews sometimes used the definite one הַ; as 1 Sam. xvii. 34, הָאֲרִי *a lion.* Num. xi. 27, הַנַּעַר *a youth*, &c.

In general, where the sense is indefinite, or where we should place the indefinite article *a, an*, in English, the Hebrew article is omitted; as Job i. 1, *There was* אִישׁ *a man*, &c. Ex. ii. 15. Probably Is. vii. 14, הָעַלְמָה *a virgin.*

Or it is expressed, (as is *usual* in Chald. and Syr.) by אֶחָד *one;* as 1 Sam. i. 1, *There was* אִישׁ אֶחָד *a man*, &c. So in Greek, συκη μια *a certain fig-tree*; εἱς τις *a certain one*, &c.

§ 164.

Omission of the Article.

1. *More commonly*, it is omitted before the names of *persons, countries, rivers, mountains*, and *places;* but to this principle there are so many exceptions, that it can by no means be regarded as a rule in the language.

Thus הַיַּרְדֵּן *Jordan*, nearly always with the article; פְּרָת *Euphrates, always* without it.

In like manner, we may say *Alps*, or *the Alps*; *Ganges*, or *the Ganges*, &c, under different circumstances, and in different connexions.

2. *More commonly*, it is omitted before a noun in the const. state, i. e. a noun before a Genitive; as דְּבַר יְהוָה *the word of Jehovah.*

But here there are not a few exceptions, which shew that usage is somewhat variable. E. g. when the Gen. which follows, is a proper name that excludes the article, the preceding noun may take it; as הָאֵל בֵּית־אֵל *the God of Bethel;* and so in some other cases.

3. *Commonly* (not always) it is omitted before a noun which has a pronoun Suffix; as סִפְרִי *my book.*

Nos. 2 and 3, are of the same nature. The reason of the omission may probably be, that the Genitive or pronoun that follows, sufficiently defines the preceding noun, without the use of the definite article.

4. *Commonly* (not always) it is omitted before the predicate of a sentence; as in Greek.

§ 165.

Article before Adjectives.

1. When a noun has an article, the adjective, or pronominal adjective agreeing with it, must also have the article; as הָעִיר הַגְּדוֹלָה *the great city;* הַמָּקוֹם הַהוּא *this place.*

The very few instances of exception to this, may be regarded as comprised under the following rules.

2. When the adjective is the *predicate* of a sentence, however, it rejects the article; as טוֹב הָאֱלֹהִים *God* [is] *good;* בָּרוּךְ הַשֵּׁם יְהוָה *blessed* [be] *the name of Jehovah.*

3. In a few cases, the *adjective* has an article, and the *noun* is without one; as חַיִל הַגָּדוֹל *the great host.*

In these cases, however, the art. may be regarded as a pronoun, (§ 163. 4.) and we may translate, *great host*, or, *host which* [is] *great.*

4. But when Suffix pronouns, or Genitive cases follow the noun, and prevent the prefixing of the article which is required, (§ 164, 2, 3.) the adjective may take the article; as שִׁמְךָ הַגָּדוֹל *thy great name;* מַעֲשֵׂה יְהוָה הַגָּדוֹל *the great work of the Lord.*

5. When two nouns come together in regimen, and designate an idea which requires the article, it is then placed before the second noun, i. e. the Genitive; as כְּלֵי הַכֶּסֶף *the silver vessels*, 1 Chron. xxviii. 14. אִישׁ הַדָּמִים *thou man of blood*, or *murderer*, 2 Sam. xvi. 7.

So in respect to כֹּל *all;* as כָּל־הַיּוֹם *all the day*; but כָּל־דָּבָר *any matter*; כָּל־תְּמוּנָה *any image*; i. e. the expression is indefinite, without the article before the second noun. But this is not always observed in poetry.

§ 166.

Gender of Nouns and Adjectives.

1. The Hebrew having no neuter gender, *commonly* employs the *feminine* to express it.

E. g. אַחַת *one thing have I asked*, Ps. xxvii. 4. גְּדֹלוֹת *great things*; קָשׁוֹת *hard things*.

But sometimes the masc.; as נְגִידִים *noble things*.

2. Specially is the fem. employed in a *collective* sense, (*nomen multitudinis*.)

E. g. יוֹשֶׁבֶת *inhabitress*, i. e. inhabitants; עֵץ *a tree*, עֵצָה *a grove of trees*, &c. (The *Pluralis fractus*, used as a *Collective* in Arabic, illustrates this usage, as it *often* has a fem. form.)

§ 167.

Nouns: Number.

1. Many nouns have no plural form, (§ 133. 7.) or very seldom exhibit one, but still are often used in a *collective*, or *generic* sense.

E. g. עוֹף *fowl*, כֶּסֶף *silver*, &c. Specially is this the case, with *national* names, as הַכְּנַעֲנִי *the Canaanite*.

On the other hand, some have no Sing. form, where we might expect one; as חַיִּים *life*, אַלְגֻּמִּים *sandal-wood*, &c. (§ 133. 6.)

2. Several Nouns designating the idea of *Lord* or *God*, are used in the Plural, with the sense of the Singular.

(*a*) E. g. אָדוֹן *Lord*, Const. אֲדֹנֵי, אֲדֹנֶיךָ, &c, and so perpetually, if it have a Suffix, it is in the plur. form, when the meaning is that of the Singular; and sometimes it is in the plur. form when *absolute*, as אֲדֹנִים קָשֶׁה *a cruel master*; Is. xix. 4.

(*b*) אֱלוֹהַּ *God*, nearly always of the plur. form in *prose*, when it has the sense of the Singular number; as בָּרָא אֱלֹהִים *God created*; Gen. i. 1.

(*c*) בַּעַל *lord.* Both the Sing. and Plur. are used in the sense of the Singular.

(*d*) קְדשִׁים *The most Holy one*, plural in Hos. xii. 1. Prov. ix. 10. xxx. 3. Jos. xxiv. 19.

(*e*) שַׁדַּי *the Almighty*, is probably in the plural.

(*f*) תְּרָפִים *household god*, Sing. in 1 Sam. xix. 13, 16.

NOTE. This is called *Pluralis excellentiae*, or *Pluralis majestaticus.* In some other words, besides those just mentioned, it is used concerning God; as Job xxxv. 10, *God* עֹשָׂי *my Makers* [maker]; Ecc. xii. 1 בּוֹרְאֶיךָ *thy Creators* [Creator]; Ps. cxxi. 5, *Jehovah* is שֹׁמְרֶיךָ *thy keepers* [keeper,] &c. Vide etiam, Is. liv. 5. xxii. 11. xlii. 5. lxii. 5. Ps. cxlix. 2.

3. The Plural, especially in poetry, is not unfrequently used instead of the Singular.

E. g. Job vi. 3, *the sand* יַמִּים *of the seas*, [sea]. Even in cases where only *one* can possibly be meant, is this the case; as Jud. xii. 7, *He was buried* בְּעָרֵי *in the towns* [in a town] *of Gilead.* Gen. viii. 4, *The ark rested* בְּהָרֵי *on the mountains*, [on a mountain] *of Armenia.* Job xxi. 32, קְבָרוֹת *the graves* [the grave.]

§ 168.

Nouns: Apposition.

1. As in other languages, two nouns designating the same thing are placed in apposition.

2. In Hebrew, not unfrequently apposition is found, in cases where the second noun is a Genitive in other languages.

E. g. אֲמָרִים אֱמֶת *words* [which are] *truth*, i. e. words of truth; דְּבָרִים נִחֻמִים *words* [which are] *consolations*, i. e. words of consolation; זְבָחִים שְׁלָמִים *offerings* [which are] *peace-offerings.*

Specially is this the case, in designating weights, measures, time, &c.

E. g. סְאָה סֹלֶת *a Seah* [of] *fine meal*; כִּכָּרַיִם כֶּסֶף *two talents* [of] *silver*: שְׁנָתַיִם יָמִים *two years* [of] *time*; שְׁנֵי טוּרִים רִמֹּנִים *two rows* [of] *pomegranates*; סִיגִים כֶּסֶף *dross* [of] *silver.*

Note. These last instances may be explained, also, by supposing the latter noun to be in the Acc., and used *adverbially*, as it is in Arabic; or which amounts to the same thing, we may say that the latter noun is in the Acc. governed by a preposition understood; e. g. *two talents* [in] *silver*, &c.

3. Sometimes apposition is used, where the latter noun designates a *whole* or *genus*, of which the former designates only a *part* or *species;* as אַדִּירִים עָם *the nobles* [of, or among] *the people.*

4. Some examples occur of apparent apposition, in which there probably is an ellipsis of a noun.

E. g. יְהוָה צְבָאוֹת *Jehovah* [אֱלֹהֵי *God of*] *hosts.* So, probably, מַיִם לַחַץ *water* [מֵי *water of*] *trouble;* חֵמָה אַפּוֹ *the glow* [חֲמַת *the glow of*] *his anger*; Is. xxx. 20. The Hebrew noun, which probably is omitted in these phrases, is supplied in the brackets.

§ 169.

Nouns: Repetition.

1. Repetition without the Copula וְ *and* denotes,

(*a*) Multitude; as בֶּאֱרוֹת בֶּאֱרוֹת *pits, pits,* i. e. many pits.

(*b*) Distribution; as עֵדֶר עֵדֶר לְבַדּוֹ *flock, flock by itself,* i. e. each flock by itself; Gen. xxxii. 17.

(*c*) Repetition is used to denote *all, every.*

E. g. שָׁנָה שָׁנָה *year, year,* i. e. every year; also with a copula as דּוֹר וָדוֹר *generation and generation,* i. e. all generations.

(*d*) Intensity.

E. g. עָמֹק עָמֹק *deep, deep,* i. e. very deep. So earnestness in warning, threatening, in grief, joy, &c, expresses itself usually by *repetition.*

Intensity is also expressed, by using a word of similar sound and signification after another word.

E. g. שֹׁאָה וּמְשֹׁאָה *wasting and destruction,* i. e. great wasting.

Or by using Synonymes.

E. g. טִיט הַיָּוֵן *clay of mire*, i. e. the deepest mire. (See § 176.)

2. With a Copula, repetition generally denotes *diversity*.

E. g. אֶבֶן וָאֶבֶן *stone and stone*, i. e. different stones or weights; Deut. xxv. 13.

§ 170.

Nouns: formation of the Genitive case.

1. Most commonly the Genitive case is known, by the construct state of the preceding noun. (§ 135.) The noun itself, which is in the Gen., undergoes no change. But,

2. Besides the method just noted, the Genitive is made by circumlocution; viz,

(*a*) By אֲשֶׁר לְ, *which* [belongs, is] *to*.

E. g. *The overseer of the herds* אֲשֶׁר לְשָׁאוּל *which* [belonged] *to Saul*, i. e. of the herds of Saul. *The breadth of the wall* אֲשֶׁר לַצֵּלָע *which* [belonged] *to the side*, i. e. of the side-wall. (More frequent in the later Hebrew, and common, with little variation, in all the kindred dialects.)

This mode of making the Genitive is most commonly used, when two or more Genitives follow each other in succession. Cant. i. 1.

(*b*) By לְ simply; as בֵּן לְיִשַׁי *the son of Jesse;* שִׂיחַ לָאָרֶץ *the shrub of the earth.*

Specially in the measure of time; *In the six hundredth year* לְחַיֵּי נֹחַ *of the life of Noah;* Gen. vii. 11.

Also in designating an author; as מִזְמוֹר לְדָוִד *a psalm of David.*

Or in describing the materials of a thing; as כֵּלִים לַזָּהָב *vessels of gold;* Ezra i. 11.

The cases in *b* are common in the kindred dialects, and not unfrequent in Hebrew. All of them resemble the case *a*, where the full phrase would be בֵּן [אֲשֶׁר הָיָה] לְיִשַׁי *the son* [which is] *to Jesse;* so *the shrub* [which belongs] *to the earth; the* 600*th year* [which belonged] *to the life of Noah*, &c.

(*c*) By מִן, denoting *origin;* as הוֹכַחַת מִכֶּם *the reproof of you*, i. e. which originates from you. (Not frequent.)

3. The Genitive is *generally* placed immediately after the Noun, &c, which governs it or causes it to be put in the Genitive; but in a very few cases, a word that has a close connexion with the clause stands between the Genitive and its antecedent.

E. g. Gen. vii. 6, מַבּוּל הָיָה מַיִם *a flood of waters was*, Heb. a flood was of waters. Hos. xiv. 3, כָּל־תִּשָּׂא עָוֹן *forgive all transgression*, Heb. all forgive transgression. Is. xl. 12. xix. 8. Job xv. 10.

§ 171.

Nouns: use of the Genitive case.

1. The Genitive marks a great variety of relations and dependencies, in Hebrew, which can be better exhibited by examples, than taught by rule.

E. g. חֲמַס בְּנֵי יְרֻבַּעַל *the violence of* [towards] *the sons of Jerubbaal;* Judg. ix. 24. אֵימַת מֶלֶךְ *the terror of the king*, i. e. which he causes; Prov. xx. 2. יִרְאַת יְהוָֹה the *fear of Jehovah*, i. e. reverence towards him; Prov. i. 7. חֶרְדַּת אֱלֹהִים the *terror of God*, i. e. that which God hath sent; 1 Sam. xiv. 15. קִנְאַת עָם *jealousy of* [for] *the people;* Is. xxvi. 11. בְּרִית רִשֹׁאנִים *covenant of* [with] *the elders;* Lev. xxvi. 45. לַעֲגֵי מָעוֹג *mockers of* [for] *dainties*, i. e. to obtain them; Ps. xxxv. 16. חֲמוֹר לֶחֶם the *ass of bread*, i. e. which carries bread; 1 Sam. xvi. 20. עֲוֹן קֵץ the *sin of the end*, i. e. which brings consummation; Ezek. xxxv. 5. עַם חֶרְמִי the *people of my curse*, i. e. whom I have cursed; Isa. xxxiv. 5. מֵי נֹחַ the *waters of Noah*, i. e. of the time of Noah; Is. liv. 9.

In short, the connexion and nature of the case, must decide the shade of meaning which the Gen. designates; as is evident from the above examples. Instances of this nature might easily be multiplied.

2. In Hebrew, the Genitive frequently stands where we might naturally expect *apposition.*

E. g. נְהַר פְּרָת the *river of Euphrates*, i. e. the river Euphrates. אַנְשֵׁי הַתָּרִים the *men of the merchants*, i. e. the merchantmen.

3. The Genitive is often put after adjectives, which designate qualities belonging to the Genitive noun.

E. g. נְכֵה רַגְלַיִם *lame of feet*, i. e. in his feet. נְקִי כַפַּיִם *pure of hands*, i. e. of pure hands. חֲסַר לֵב *deficient of* [in] *understanding*. So in Latin, *Integer vitae, scelerisque purus.*

4. Not unfrequently the Genitive, which follows an adjective, is used as a noun of multitude, and the adjective then denotes a part of this multitude.

E. g. כְּסִיל אָדָם the *foolish of men*, i. e. the foolish among men, those who are fools.

Five חַלּוּקֵי אֲבָנִים *smooth of stones*, i. e. smooth stones. אַפִּיקֵי מְגִנִּים the *strong of shields*, i. e. some strong shields.

§ 172.

Nouns: Construct state without a Genitive following it.

1. The reason why the vowels of a word, which is in the Construct state, are shortened, is the close connexion in which such word stands with the Genitive that usually follows. But such a connexion, or as close an one, may exist in other forms of expression, and produce the same effect upon the vowel of the former noun. Accordingly, the Const. state appears, *sometimes*,

(*a*) Before בְּ; as שִׂמְחַת בַּקָּצִיר *the joy in* [of] *harvest*. מַשְׁכִּימֵי בַבֹּקֶר *who rise early in the morning*; Is. v. 11.

(*b*) Before לְ; as אֹהֲבֵי לָנוּם *loving to slumber*.

(*c*) Before אֶל; as יוֹרְדֵי אֶל אַבְנֵי בוֹר *going down to the stones of the pit.*

(*d*) Before אֵת; as *The Levites* מְשָׁרְתֵי אֹתִי *who served me.*

(*e*) Before מִן; as אֱלֹהֵי מִקָּרוֹב *a God near at hand*; Jer. xxiii. 23.

(*f*) Before עַל; as הֹלְכֵי עַל דֶּרֶךְ *who go on the way*; Judg. v. 10.

(*g*) Before אֲשֶׁר; as מְקוֹם אֲשֶׁר *the place which*; Lev. iv. 24.—even if only implied; as קִרְיַת חָנָה דָוִד *the city* [where אֲשֶׁר] *David dwelt*, קִרְיַת being in Const. form; Is. xxi. 1.

(*h*) Before ו copulative; as חָכְמַת וָדַעַת *wisdom and knowledge*; Is. xxxiii. 6. Even where ו is omitted; Is. xxviii. 16.

(*i*) Sometimes before adjectives; as אֲרוֹן אֶחָד *one* (or *a*) *coffer*. נִטְעֵי נַעֲמָנִים *pleasant plants*; Is. xvii. 6.

2. In a very few cases, the Const. form seems to stand for the absolute; or rather there is an ellipsis of the second Noun.

E. g. 2 K. ix. 17, *I see* שִׁפְעַת *a multitude* i. e. the multitude of Jehu, as the preceding part of the verse shows. *Give not* לְחַיַּת *to the beasts*, i. e. to the beasts of the forest (הַיַּעַר) or wild beast.

Note. The Construct state or Regimen has reference solely to the relation of two nouns to each other, and not to the *Case* in which the former of these nouns is. For the *antecedent* noun i. e. the noun in the Const. state, in the case of *regimen*, may be in the Nom. Gen. Dative, Accus. Voc. or Ablative; just as the other part of the sentence demands.

E. g. *Nom.*; as דְּבַר הָאֱלֹהִים *the word of God came to Shemaiah*, 1 Kings xii. 22. *Genitive*; as לֵב רָאשֵׁי עַם־הָאָרֶץ *the heart of the princes of the people of the land*, Job xii. 24, where רָאשֵׁי is in the Gen. in regard to לֵב, but in the Const. State as it respects עַם; and עַם is in the Gen. in regard to רָאשֵׁי, but in the Const. State as it respects הָאָרֶץ. *Dative*; as לְמָרֵי נָפֶשׁ *to those who are grieved in spirit*, Job iii. 20, where the former word is in the Dative and in the construct state. *Accusative*; as *That I may show thee* אֶת־דְּבַר אֱלֹהִים *the word of God*, 1 Sam. ix. 27, where דְּבַר is Acc. and in the Const. State. *Vocative*; as אִישׁ הָאֱלֹהִים *O man of God*, 2 Kings. i. 13. *Ablative*; as בִּדְבַר שְׂפָתֶיךָ *by the word of thy lips*, Ps. xvii. 4, where the first noun is in the Abl. and also in the Const. State.

§ 173.

Nouns: mode of marking the Dative, Acc. Voc. and Ablative.

1. The Dative is marked by לְ, signifying *to* or *for*.

2. The Accusative by אֵת, (אֶת־) in certain cases; otherwise it is without any distinctive sign.

3. The Voc. sometimes (not always) has the article.

4. The Ablative takes מִן *from, out of;* בְּ *in, by;* עִם *with,* &c.

NOTE. 1. In a few cases, by a kind of soloecism, לְ stands before the Nom.; as, *The third was* לְאַבְשָׁלוֹם *Absalom,* 1 Chron. iii. 2. Sometimes before the Accusative; as, *I sent* לֶאֱלִיעֶזֶר *Eliezer,* &c; Ezra viii. 16. (Syriasm.)

NOTE. 2. The use of אֵת with the Accusative is limited to (*a*) Nouns with the Article. (*b*) Nouns having a Gen. or Suffix after them. (*c*) Proper names. Consequently it is used only in case of a *definite* idea conveyed by the noun. The particle אֵת is much more frequent in prose than in poetry.

NOTE 3. But אֵת is sometimes used before the Nom.; as וְאֶת־הַבַּרְזֶל *and the iron fell into the water;* 2 Kings vi. 5. Specially, before the Nom. of *passive* Verbs; as אֶת־שִׁמְךָ *thy name shall no more be called Abram;* Gen. xvii. 5. Sometimes before the Nom. of neuter Verbs; as אֶת־הַדָּבָר הַזֶּה *Let not this matter displease thee;* 2 Sam. xi. 25. אֶת־שְׁנֵי הַגּוֹיִם *The two nations are mine;* Ezek. xxxv. 10.

NOTE 4. It is most probable, that originally אֵת was a pronoun, signifying *this, the, the same.* So the Rabbinic Hebrew uses it, as בְּאוֹתוֹ הַיּוֹם on *the same day.* (Vid. Gesen. p. 684.) Allowing it to be a *pronoun,* we can easily account for its being placed before the Nominative, &c.

§ 174.

Nouns: Accusative case.

1. The Accusative commonly, as in other languages, denotes the *object* of a transitive Verb.

2. It forms, in a great number of Cases, *adverbial* designations of time, place, measure, &c; and is also used in such cases as those, where the Greeks understand *κατα,* and the Latins, *secundum, quoad.* In the Accusative are commonly placed,

(*a*) Place whither; as לָלֶכֶת תַּרְשִׁישׁ *to go to Tarshish.*

(*b*) Place where; as פֶּתַח הָאֹהֶל *at the door of the tent;* Gen. xviii. 1.

(*c*) Time when; as עֶרֶב *in the evening*; בֹּקֶר *in the morning*.

(*d*) Measure; as, *the waters rose fifteen* אַמָּה *cubits*; Gen. vii. 20.

(*e*) Cases where κατα would be implied, in Greek; as, *Lame* אֶת־רַגְלָיו *as to his feet*; 1 Kings xv. 23. *Thou hast smitten all thine enemies* לֶחִי as to [on] *the cheek bone*; Ps. III. 8. It is also used to express mere adverbs; as נְדָבוֹת *voluntarily*.

3. Verbals not unfrequently govern the same case of the Nouns which follow them, as the Verbs, from which they are derived, would govern, i. e. the Accusative.

E. g. יְרֵא אֶת־יְהוָה *fearing Jehovah*; דֵּעָה אֶת־יְהוָה *the knowledge of the Lord*; Is. xi. 9. Note. By *verbals* is to be understood nouns which have a Part. or Inf. form, specially conformed to those in common use.

§ 175.

Adjectives: Comparison.

1. The Comparative degree is made by using מִן *præ, before, in comparison of*, after the Adjective and before the Noun with which the comparison is made; as מָתוֹק מִדְּבַשׁ *sweeter than honey*.

2. In the same manner, also, after Nouns or Verbs signifying condition or quality, מִן is used to make comparison.

E. g. *His visage* מִשְׁחַת מֵאִישׁ *was marred more than any man's*; Is. lii. 14. אֶגְדַּל מִמֶּךָּ *I will be greater than you*; Gen. xli. 40.

3. The particle of comparison, (מ) before the Infinitive mood implies a *negative*, and may be translated *so that not*, or *than that*, accordingly as the sentence is constructed.

E. g. גָּדוֹל עֲוֹנִי מִנְּשֹׂוא *my iniquity is great, so that it cannot be pardoned*, or *greater than that it can be pardoned*; Gen. iv. 13.

Sometimes the adjective necessary to make out the comparison is omitted; as, *Their gods* מִירוּשָׁלַםִ *were* [more powerful] *than those of Jerusalem*; Is. x. 10.

Note. In the Rabbinic, comparison is made by יוֹתֵר *more*. In

Arabic, by prefixing א, both for Compar. and Super. degrees. In the New Test., not unfrequently, is the positive degree used for both the others, in imitation of the Hebrew adjectives, which suffer no change to indicate comparison.

§ 176.

Adjectives: Superlative degree.

1. The Hebrew has no appropriate *form* to express the Superlative. It is expressed, therefore, by circumlocution in various ways; E. g.

(*a*) By the article prefixed to the adjective; as *David was* הַקָּטָן *the smallest*; 1 Sam. xvii. 14.

So the Arabian makes his Super. by prefixing the article to the comp. form.

(*b*) By a Genitive or Suffix following the adjective; as קְטוֹן בָּנָיו *the smallest of his sons*; 2 Chron. xxi. 17. טוֹבָם *the best of them*; Micah vii. 4.

(*c*) A special or intense Superlative is formed, when a word is repeated and put in the Genitive plural; as קֹדֶשׁ הַקֳּדָשִׁים *holy of holies*, i. e. most holy place; הֲבֵל הֲבָלִים *vanity of vanities*, i. e. exceedingly vain. So *heaven of heavens*, i. e. the highest heaven; *servant of servants*, a most abject servant; *God of gods*, the supreme God, &c. Job i. 3.

(*d*) The Comparative sometimes necessarily expresses the sense of the Superlative; as, *Now the serpent became* עָרוּם מִכֹּל חַיַּת *cunning above all the beasts of the field*, i. e. the most cunning of all; Gen. III. 1.

(*e*) Some nouns necessarily imply a Superlative; as (1) רֹאשׁ *head*; רֹאשׁ שִׂמְחָתִי *the head of my joy*, i. e. my highest joy. (2) בְּכוֹר *first born*; as בְּכוֹרֵי דַלִּים *first born of the wretched*, i. e. most wretched; Is. xiv. 30. בְּכוֹר מָוֶת *the first born of death*, i. e. the most terrible death; Job xviii. 13.

2. Besides the proper Superlative; the Hebrew exhibits a variety of methods, in which intensity of meaning is expressed.

(*a*) E. g. by מְאֹד *very*; or מְאֹד מְאֹד *very, very*.

(*b*) By repeating the same word; as עָמֹק עָמֹק *deep, deep.*

(*c*) Or a synonymous one; as שְׁמָמָה וּמְשַׁמָּה, *wasting and destruction*, i. e. great destruction; Ezek. vi. 14.

(*d*) By repeating the same word, and putting either this or a synonymous word in the Genitive, when repeated; as רָעַת רָעַתְכֶם *the evil of your evil*, i. e. your base wickedness; Hos. x. 15.

(*e*) The name of God placed after a noun, is intensitive; as, *A great city* לֵאלֹהִים *before God*, i. e. really or truly very great; Jonah III. 3. *Nimrod was a mighty hunter* לִפְנֵי יְהוָֹה *before Jehovah*, i. e. exceedingly expert in hunting; Gen. x. 9.

So, Acts vii. 20, *Moses was αστειος τῳ Θεῳ fair to God*, i. e. very fair. Luke i. 6, *righteous before God*, i. e. really or eminently pious.

§ 177.

Cardinal Numbers.

1. It will be seen, by inspecting App. A, that the Cardinal numbers from *one* to *ten* have a masc. and fem. form; and generally an absolute and construct state to each with corresponding Ordinals, (the number *one* excepted.) The student must be careful, however, to observe, that beyond *ten* there is no Const. state, (except of מֵאָה *a hundred*, and אֶלֶף *a thousand*;) nor more than one form, nor any *Ordinals*, for any number from *twenty* onwards.

2. From 3 to 10, the masc. form of Cardinals is nearly always used with fem. nouns; and *vice versa*. *Tens* from 20 to 90 are of *common gender*.

3. Cardinals from 2 to 10 are *nouns*, (אֶחָד *one* is usually an *adjective*,) and are put,

(*a*) In the const. state with nouns to which they relate; as שִׁבְעַת יָמִים *seven of days*. Or,

(*b*) In apposition, or perhaps *adverbially*, and either before or after nouns; as שְׁלשָׁה בָנִים *three sons*; בָּנוֹת שָׁלוֹשׁ *three daughters*.

The method of putting the Cardinal after the Noun, is not so common, and belongs rather to the later Hebrew.

4. Although the numbers from 2 to 10 are of the sing. form, they are connected with *plural nouns.*

5. Cardinal numbers from 11 to 19, take either a plural or singular noun; as שְׁנֵים עָשָׂר אִישׁ *twelve* [man] *men;* חֲמִשָּׁה עָשָׂר בָּנִים *fifteen sons;* and commonly stand before the noun, but sometimes after it.

These have no Cons. State, and therefore always stand in apposition, or rather are used *adverbially*, being in the Accus., like nouns of measure, distance, &c. The gender is regulated by that of the nouns.

6. The tens, i. e. from 20 to 90, are of common gender; stand *before* or *after* the noun; and take either a singular or plural noun; as עֶשְׂרִים עִיר *twenty cities;* אֵילִים עֶשְׂרִים *twenty rams.*

7. Composite numbers, (such as 26, 34, 48, &c, i. e. tens with units,) when standing before the noun, require it to be singular, as שְׁלשִׁים וּשְׁמֹנֶה שָׁנָה *thirty eight years;* when the noun precedes, it is in the plural, as עָרִים עֶשְׂרִים וּשְׁתַּיִם *cities twenty and two.* In both cases, the gender of the smaller numeral is homogeneous with that of the noun.

8. The numbers מֵאָה 100 and אֶלֶף 1000 may be put in either the const. or abs. state; may stand either before or after the noun; and may be connected either with a singular or plural noun.

E. g. מְאַת שָׁנָה 100 [of] *years;* רִמּוֹנִים מֵאָה 100 *pomegranates;* אֶלֶף גֶּפֶן 1000 [of] *vines;* אֲדַרְכֹנִים אֶלֶף 1000 *Darics.*

Numbers composed of thousands, &c, follow the same rule as composite numerals in No. 7.

9. The article is generally put before numerals, which relate to a subject before mentioned, as הָאַרְבָּעִים *those forty;* or before the noun joined with the numeral, when that noun is repeated, as שִׁבְעַת הַיָּמִים *the seven days*, septas dierum.

10. In many cases, common weights and measures are designated by numerals only, the noun being omitted.

E. g. אֶלֶף כֶּסֶף *a thousand* [shekels] *of silver*; שֵׁשׁ שְׂעֹרִים *six* [measures] *of barley*; שְׁתֵּי לֶחֶם *two* [loaves] *of bread.*

Ells are commonly designated thus; מֵאָה בָּאַמָּה *one hundred in ells*, i. e. 100 ells.

§ 178.

Ordinal Numbers.

1. Beyond 10, Cardinals are used for Ordinals; and they either precede the noun, being in apposition; or follow it, being in the Genitive; as בְּשִׁבְעָה עָשָׂר יוֹם *on the seventeenth day*; בִּשְׁנַת עֶשְׂרִים וָשֶׁבַע *in the year of* 27.

2. In designating years and days of the month, the Cardinals below 10 are employed as Ordinals; as שְׁנַת שֵׁשׁ *the sixth year*, literally, the year of six.

§ 179.

Numerals used Distributively and Adverbially.

1. *Distributives* are made by the repetition of the Cardinals without the Copula; as שְׁנַיִם שְׁנַיִם *two and two*, or *two by two.*

2. The answer to the question, *How often?* is made,

(*a*) By a Cardinal joined with פַּעַם *step, time*; as פַּעַם אַחַת *once*; פְּעָמִים אֶלֶף *a thousand times.*

(*b*) By Cardinal numbers, in the Feminine; as אַחַת *once*; שְׁתַּיִם *twice*; שִׁבְעִים וְשִׁבְעָה 77 *times.*

3. Fractions of numbers are expressed by יָד *part, portion*; as שְׁתֵּי הַיָּדוֹת *two parts*, i. e. $\frac{2}{5}$; אַרְבַּע הַיָּדוֹת $\frac{4}{5}$.

§ 180.

Adjectives as Epithets of Nouns.

1. Adjectives simply qualifying nouns, i. e. used as *epithets*, (to speak technically,) *generally* agree with the noun in gender and number.

What is said here respecting the adjective, is applicable, almost universally, to Participles and *pronominal adjectives*, joined with nouns.

2. The *Pluralis excellentiae* (§ 167. 2.) *commonly* takes an adjective singular, but not always.

E g. אֲדֹנִים קָשֶׁה *a hard master*, Is. xix. 4 ; but also, אֱלֹהִים קְדֹשִׁים *a holy God*, Jos. xxiv. 19.

3. Nouns of multitude in the Singular, commonly (not always) require a plural adjective ; as צֹאן אֹבְדוֹת *a wandering flock.*

When the concord is directed by the sense, (as in Nos. 2, 3,) rather than by the grammatical form of the noun, it is called *Constructio ad sensum*.

4. There being no Dual of adjectives, Dual nouns take plural Adjectives; as יָדַיִם רָפוֹת *weak hands.*

5. Nouns of common gender having more than one adjective, admit both the masc. and fem. forms in the Adjectives; as רוּחַ גְּדוֹלָה וְחָזָק *a great and strong wind*; 1 Kings xix. 11.

6. The regular place for Adjectives that are *epithets*, is *after* the nouns, which they qualify.

The number of apparent exceptions to this is so very small, and some of them so equivocal, that it appears dubious whether *real* exceptions are to be admitted. See, however, Ps. lxxxix. 51, כָּל־רַבִּים עַמִּים *all the numerous people* ; also Is. liii. 11. Jer. iii. 7, 10. xvi. 16.

The pronom. adj. זֶה *this*, not unfrequently precedes the noun with which it agrees.

§ 181.

Adjectives as Predicates.

1. When an Adjective is the predicate of a sentence, and the Verb of existence is omitted, the Adjective stands regularly before the Noun, and without the Article; as גָּדוֹל עֲוֹנִי *great* [is] *my iniquity*; Gen. iv. 13.

In a very few cases, it stands after the noun; as in Gen. xix. 20. 1 Sam. xii. 17.

2. In case an Adjective is a predicate of a sentence, its agreement in gender and number, with the noun to which it relates, is common.

But the apparent exceptions to this general principle of concord between the adjective and its noun, are quite numerous. Perhaps, however, every apparent exception of this nature, (certainly, almost every one,) may be explained on the principle, that when adjectives are used as *predicates*, they are often used *as nouns of the neuter gender.* E. g. מַאֲכָלוֹ בְרִיאָה *his food* [is] *fat*, where the noun is Sing. Masc. and the adj. sing. feminine; but the construction is easily explained, by translating it, *His food* [is] *fatness*, i. e. a fat thing. So, קִרְבַת יְהוָה טוֹב *approach to Jehovah* [is] *delightful*, i. e. a pleasant or delightful thing; here the noun is sing. fem., and the adj. sing. masculine. Again, שַׁדְמוֹת אֻמְלַל *the fields* [of Hesbon] *languish*, i. e. are what is languid, *το languidum*, the noun being fem. plur. and the part. masc. Singular. Also, אֹרְרֶיךָ אָרוּר *those that curse thee* (the cursers of thee) are *cursed*, i. e. an accursed thing; for the latter part. or adj. is sing. masc., and the preceding noun masc. plural.

So in Latin, *Varium et mutabile semper femina*; Virgil. *Blandum potestas*; Statius. In Greek, *πονηρον μεν γυνη*; Achill. Tat. *Το παν the universe*, rational or material; *τα παντα all men*, *all rational beings.* In all such cases, a generic idea of quality lies at the foundation of the adjective; and this may be expressed by any number or gender, in the Hebrew language. Of course, concord of gender and number, in such cases, is not at all necessary; and departures from it are very frequent.

2. An Adjective employed as a predicate, is common-

ly without the article; but when the expression of the article becomes necessary, then the substantive Verb הָיָה, or its equivalent the Pronoun הוּא (§ 192.) is expressed.

E. g. דָּוִד הוּא הַקָּטָן *David was the smallest*, i. e. the youngest; 1 Sam. xvii. 13, 14. In cases of this kind, the adjective is placed after the noun to which it relates.

4. Participles, used for the present tense of Verbs, *sometimes* stand as predicates *after* the Noun, and take the *Article*; as עֵינֶיךָ הָרֹאוֹת *thine eyes see*; Deut. iii. 21.

5. Two or more Nouns, having an adjective agreeing with them, require the Adjective to follow them; and the gender of it may be either masculine, (as the more worthy,) or the same as the gender of the last noun.

E. g. חֻקִּים וּמִצְוֹת טוֹבִים *good laws and statutes*; Neh. ix. 13. פְּנֵיהֶם וְכַנְפֵיהֶם פְּרֻדוֹת *their faces and wings were separated*; Ezek. i. 11. Here פְּרֻדוֹת a participial adj. is fem., as is the noun which precedes it.

§ 182.

Case absolute of Nouns.

1. By case absolute is meant, the case of a noun which stands in the beginning of a sentence, *syntactically* unconnected with any following predicate.

2. The case absolute is commonly the *Nominative*; and it is sometimes connected with what follows,

(*a*) By *Vav* copulative; as מִסְפַּר שָׁנָיו וְלֹא חֵקֶר [as to] *the number of his years, surely it is not to be computed*; Job xxxvi. 26.

(*b*) But often the Nom. absolute is used where the sense requires an *oblique* case, and then the oblique case is most commonly made by a pronoun; as הָאֵל תָּמִים דַּרְכּוֹ *God—perfect* [is] *his way*, instead of, *The way of God is perfect.*

So for the Acc.; as קַיִץ וָחֹרֶף אַתָּה יְצַרְתָּם *summer and winter—thou hast made them*; Psalm lxxiv. 18. For the Ablative; תּוֹרָתִי וַיִּמְאֲסוּ בָהּ *my law—they have abhored it*; Jer. vi. 19.

(c) Sometimes a participle is joined with the Nominative, which makes it like the English case absolute; as כָּל־אִישׁ זֹבֵחַ זֶבַח *any man offering a sacrifice, the servant of the priest came*, &c.; 1 Sam. ii. 13.

Note. Pronouns stand in the case absolute, as well as nouns.

3. The case absolute is sometimes made by the oblique cases.

E. g. (a) By the Accusative; as Gen. xlvii. 21, אֶת־הָעָם *The people—he led them from one town to another.*

(b) The Dative; Ps. xvi. 3, לִקְדוֹשִׁים *as to the saints, who are in the land,—all my delight is in them.*

(c) The Ablative; as Gen. ii. 17, מֵעֵץ הַדַּעַת טוֹב וָרָע *of the tree of knowledge of good and evil—thou shalt not eat of it*, &c.

§ 183.

Verbal Nouns used instead of Verbs.

According to our present punctuation, this occurs in a few cases, where the composition is poetic.

E. g. *Reuben my first born*, פַּחַז כַּמַּיִם *boils over*, lit. a boiling over *as water*. See also, Is. viii. 6. Jud. v. 8. Job. xxxvi. 18. Numbers xxiii. 10.

§ 184.

Pronouns: oblique cases made by the ground-form.

1. We have seen (§ 67.) that the ground-forms of Pronouns mark the Nominative. But this usage is not without some exceptions; for

2. When a Pronoun is repeated for emphasis' sake, the *ground-form* is repeated, and may be construed as being in any case, that the nature of the occasion requires.

E. g. אֶת־דָּמְךָ גַּם אָתָּה *thy blood, even thine*; 1 Kings xxi. 19. אָבַד זִכְרָם הֵמָּה *the memory of them, of them, has perished*; Ps. ix. 7. לָכֶם אַתֶּם *for you, for you*; Hag. i. 4. Dat. בָּרְכֵנִי גַם אָנִי *bless me, even me*; Gen. xxvii. 34. Accus. בִּי אֲנִי הֶעָוֹן *on me, me, be your punishment*; 1 Sam. xxv. 24. Ablative.

Sometimes the ground form of the Pronouns stands first; as *Judah*, אַתָּה יוֹדוּךָ אַחֶיךָ *thee, thee shall thy brethren praise*; Gen. xlix. 8.

3. So a Noun may be substantially repeated, by using the ground-form of a Pronoun for it, in a similar way.

E. g. וּלְשֵׁת גַּם הוּא יֻלַּד *and to Seth, even to him, were born;* Gen. iv. 26.

NOTE. The usage adverted to in the above Section, is very common in Arabic; although, in Hebrew, it has been in a great measure overlooked, until the publication of Gesenius' Hebrew Grammar.

§ 185.

Suffix Pronouns found in various cases.

1. We have seen that the Suffixes of Verbs mark the Accus. case (§ 68.); those of Nouns the Genitive, (§ 69.) Such is the general rule; but to this are found exceptions. E. g.

2. In respect to Verbs; verbal Suffixes are sometimes,

(*a*) In the Dative; as נְתַתָּנִי *thou hast given* TO *me;* Josh. xv. 19. הֲצַמְתֻּנִי אָנִי *have ye fasted* FOR *me,* FOR *me,* i. e. on my account; Zac. vii. 5. *If I sin,* וּשְׁמַרְתָּנִי *then thou watchest it* FOR *me,* i. e. on my account; Job x. 14. שִׁחֲרוֹ מוּסָר *he seeks* FOR *him correction;* Prov. xiii. 24. יְחָבְרְךָ *it is bound to thee;* Ps. xciv. 20.

(*b*) Relations expressed usually by particles, are sometimes expressed by Suffixes only; as קְדַשְׁתִּיךָ *I am more holy* THAN *thou;* Isa. lxv. 5. וִיעִדֻהוּ *and make them testify* AGAINST *him;* 1 Kings xxi. 10, אֶדַּדֵּם *I moved along* WITH *them;* Ps. xlii. 5.

NOTE. This usage is more frequent in Arabic.

3. In respect to Nouns; their Suffixes are sometimes used,

(*a*) As Datives; e. g. Ps. cxv. 7. יְדֵיהֶם—רַגְלֵיהֶם, *they have hands —they have feet,* for יָדַיִם לָהֶם, &c.

(*b*) Instead of the preposition עַל; as קָמֶיךָ *those that rise up against thee,* instead of קָמִים עָלֶיךָ; Ex. xv. 7.

§ 186.

Pronouns: Neuter gender.

1. As Adjectives, both masc. and fem., are used for the

neuter gender, so are pronouns also of the third person, either Sing. or Plural.

E. g. כִּי נוֹרָא הוּא אֲשֶׁר *for a terrible thing is it, which;* Ex. xxxiv. 10. הֲלֹא הִיא כְתוּבָה *is it not written?* Jos. x. 13. *He hoards up treasures, and knows not* מִי אֹסְפָם *who will take them away;* Ps. xxxix. 7.

§ 187.

Pronouns: Anomalies in respect to gender.

1. Most probably these anomalies were introduced into written language, from the incorrect language of common life. They consist in using,

(*a*) Masc. pronouns instead of Fem. ones; as אַתֶּם Ezech. xiii. 20; הֵמָּה Ruth i. 22. So also Suffixes; *And God made* לָהֶם *for them,* i. e. the midwives, Ex. i. 21. Jud. xix. 24, xxi. 22. Is. iii. 16.

(*b*) The fem. form, in reference to a masc. noun; as הִנֵּה, 2 Sam. iv. 6. Jer. l. 5. אַתְּ as masc. Deut. v. 24. Ezech. xxviii. 17.

NOTE. Such anomalies are very common in the Arabic.

§ 188.

Pronouns: Suffixes to Nouns in Regimen.

1. Two Nouns in regimen, so that they designate one idea or subject, commonly (not without a few exceptions) place the Suffix pronoun after the latter, which belongs, as to the sense, to the former.

Thus, עִיר קָדְשֶׁךָ *thy holy city,* literally, the city of thy holiness; Dan. ix. 24. אֱלִילֵי כַסְפּוֹ *his silver idols,* lit. the idols of his silver; Is. ii. 20. עַלִּיזֵי גַּאֲוָתֵךְ *thy proud exulters,* lit. the exulters of thy pride; Zeph. iii. 11.

In a few cases the Suffix stands before the *Cons.* noun; as מַחֲסִי עֹז *my mighty refuge,* lit. my refuge of might; Ps. lxxi. 7.

§ 189.

Passive and Active meaning of Suffix Pronouns.

1. It has been shown (§ 171.) that the Genitive of nouns has a great variety of meanings, according to the

exigency of the passage. Such is the case in regard to Suffix Pronouns, as they are really in the Gen. case. Thus,

E. g. Passive; חֲמָסִי *my violence*, i. e. violence done upon me; Jer li. 35. יִרְאָתוֹ *his fear*, i. e. fear, or reverence towards him; Ex. xx. 20. תְּפִלָּתִי *my prayer*, i. e. prayer to me; Is. lvi. 7. נְדָרֶיךָ *thy vows*, i. e. vows made to thee; Ps. lvi. 13. אַנְחָתָה *her sighing*, i. e. sighing over her; Is. xxi. 2.

But the *active* sense is the *common* one; as חֲמָסִי *my violence*, i. e. that which I do; סִפְרִי *my book*, i. e. that which I possess, &c.

§ 190.

Ellipsis of Personal Pronouns.

1. In Hebrew, as in most other languages, the Ellipsis of them is not unfrequent, when it does not occasion any obscurity of meaning. Particularly is Ellipsis to be found,

2. In the Accusative after Verbs.

E. g. *God looked upon the children of Israel*; *and God* וַיֵּדַע *observed* [them], for וַיֵּדָעֵם; Ex. ii. 25. *Let my right hand* תִּשְׁכַּח *forget* [me]; Ps. cxxxvii. 5.

3. In the Genitive, after the Infinitive mood or after a Noun.

E. g. לְהַחֲיוֹת instead of לְהַחֲיוֹתָם *to preserve* [them] *alive*, &c; Gen. vi. 19. *Jehovah is my strength*, וְזִמְרָת for וְזִמְרָתִי *and* [my] *song*; Ex. xv. 2.

§ 191.

Pleonasm of personal Pronouns.

1. Suffix Pronouns to Verbs are not unfrequently pleonastic, being immediately followed by the Noun to which they have relation.

E. g. וַתִּרְאֵהוּ אֶת־הַיֶּלֶד *she saw him, the child*; Ex. ii. 6. וַיְשַׁנּוֹ אֶת־טַעְמוֹ *he changed it, his understanding*; 1 Sam. xxi. 14. וְזִהֲמַתּוּ חַיָּתוֹ לָחֶם *His soul abhors it, bread*; Job xxxiii. 20.

Such is the predominant construction, in the Syriac and Chaldee.

2. Suffixes to Nouns are sometimes pleonastic, in a similar manner.

E. g. בִּסְעִפֶיהָ פֹּרִיָּה *in the twigs of it, the fruit tree ;* Is xvii. 6. אַחֲרִיתָהּ שִׂמְחָה *the end of it, joy, is trouble ;* Prov. xiv. 13. כַּרְמִי שֶׁלִּי *my vineyard, which is to me ;* Cant. i. 6.

NOTE. Such is the general usage of the Chald. and Syriac.

3. The Dative case of Pronouns after Verbs, (specially verbs of motion,) is often pleonastic.

E. g. לֶךְ־לְךָ *go for thyself,* i. e. go ; Gen. xii. 1. הָלַךְ לוֹ *it has gone for itself,* i. e. has gone ; Cant. ii. 10. בְּרַח לְךָ *flee for thyself,* i. e. flee ; Gen. xxvii. 43. נָס לוֹ *he has fled for himself,* i. e. fled ; Is xxxi. 8. לֹא שָׁבוּ לָמוֹ *they turned not back for themselves,* i. e. turned not back ; Job xxxix. 4.

So also, דְּמֵה לְךָ *compare for thyself,* i. e. compare ; Cant. ii. 17. *The palate* יִטְעַם לוֹ *relishes for itself,* i. e. relishes, *food* ; Job. xii. 11. *Houses, which* לֹא יֵשְׁבוּ לָמוֹ *they do not inhabit for themselves,* i. e. which no one inhabits ; Job xv. 28. יֵחָבֶל לוֹ *he shall perish for himself,* i. e. shall perish ; Prov. xiii. 13. גּוּרוּ לָכֶם *fear for yourselves,* i. e. fear ye ; Job xix. 29.

NOTE. The Arabic has the same idiom ; and it is very common in Syriac.

4. After Participles and Adjectives, the Dative pleonastic occurs, but more seldom than after Verbs.

E. g. *A wild ass* בּוֹדֵד לוֹ *lonely for itself,* i. e. alone, or lonely ; Hos. viii. 9. מְלֵאָה לָהּ *full for itself,* i. e. full ; Amos ii. 13. מְפַלְטִי לִי *my deliverer for me,* i. e. my deliverer ; Ps. cxliv. 2.

§ 192.

Personal Pronoun for the Verb of existence.

1. When the personal pronoun is the subject of a sentence, it involves the designation of the Verb of existence.

E. g. כֵּנִים אֲנַחְנוּ *righteous* [are] *we* ; Gen. xlii. 11. מֵאַיִן אַתֶּם *whence* [are] *ye?* Gen. xxix. 4. עֵירֹם אָנֹכִי *I* [am] *naked ;* Gen. iii. 10.

2. Pronouns of the 3d pers. singular and plural, sometimes stand simply for the verb of existence, and are so to be translated.

E. g. *Every thing which moves,* אֲשֶׁר הוּא חַי *which is living;* Gen. ix. 3. *The saints* אֲשֶׁר בָּאָרֶץ הֵמָּה *who are in the land;* Ps. xvi. 3. מָה הֵמָּה אֵלֶּה *what these are;* Zech. i. 9.

More plainly still is such a sense of the pronoun of the third person exhibited, when the subject of the proposition is the first or second person: as, *Ye Cushites! victims of my sword* הֵמָּה *are ye;* Zeph. ii. 12. אַתָּה הוּא אֱלֹהִים *thou art God;* 2 Sam. vii. 28. *The servants of God* אֲנַחְנָא הִמּוֹ *are we;* Ez. v. 11. (הִמּוֹ is Chald. for the Hebrew הֵמָּה.)

Note. In Syriac and Arabic, the above use of the personal pronoun is very common.

§ 193.

Separation of the Pronoun from the Noun to which it relates.

1. The Noun that is related to the Pronoun, is sometimes mentioned immediately after the Pronoun; sometimes several verses afterward; and sometimes is to be supplied by the reader, only from the general sense of the passage.

E. g. יְסוּדָתוֹ *Its* [Zion's] *foundation is on the holy mount;* Ps. lxxxvii. 1, where verse second gives the related Noun. See Is. viii. 21, comp. with verse 22. Ps. ix. 13. Is. xiii. 2, comp. 1. Ps. lxv. 10. lxviii. 15. xviii. 15, comp. 18. Job xxxvii. 4, *After it* [lightning] *roars the thunder,* וְלֹא יְעַקְּבֵם *nor does he suffer* THEM *to delay, when his voice is heard;* where THEM means, as one can hardly doubt, the *rain, hail,* &c, following thunder. See also Nah. i.—iii, an oracle against Nineveh, which city is first mentioned in ii. 9. Is. xlv. 13.

2. The subject immediately preceding the Pronoun is not always the antecedent, but this is sometimes to be gathered from the sense.

E. g. *Thou didst drive out, by thy hand, the nations,* וַתִּטָּעֵם *and didst plant them,* i. e. the Israelites; Ps. xliv. 3, comp. 2. So Ps. lxxxi. 16, comp. 14. Ps. cv. 37. Gen. x. 12.

§ 194.

Use of Nouns for pronouns.

1. A Noun is sometimes repeated, instead of using a Pronoun.

E. g. *Abraham was eighty six years old, when Hagar bare Ishmael to Abraham,* i. e. to him; Gen. xvi. 16. See Gen. v. 1. xii. 5. 1 K. viii. 1. Zech. iii. 9.

2. When a Hebrew addressed his superior, he sedulously avoided using the first or second person, *I, thou.* For the first person *I*, the speaker said, *Thy servant, Thine handmaid;* for the second person *thou,* אֲדֹנִי, *My lord.*

E. g. *God hath discovered the faults of his servants; behold, we are the servants of my Lord;* Gen. xliv. 16. Verse 19, *My Lord asked his servants,* i. e. thou didst inquire of us.

NOTE. This practice is very common, where superiors are addressed.

§ 195.

Change of person, in Pronouns.

In Hebrew, specially in Poetry, it is very common, in the same sentence, to pass from the *first* or *second* to the *third* person; or the reverse.

E. g. *I* [wisdom] *love* אֹהֲבֶיהָ *her lovers,* i. e. those who love me; Prov. viii. 17, according to Kethib. *Hear ye people,* כֻּלָּם *all of them,* i. e. all of you; Micah i. 2. Vide Job xviii. 4. Is. xxii. 16. xlvii. 10. Ps. lxv. 7.

§ 196.

Relative Pronoun אֲשֶׁר.

1. This pronoun is frequently added to other words, merely to give them a *relative* sense.

E. g. (*a*) To nouns; as אֶת־עָפָר *dust,* אֲשֶׁר אֶת־עֲפַר *which dust;* Gen. xiii. 16.

(*b*) To adverbs; as שָׁם *there*, אֲשֶׁר שָׁם *where*.

(*c*) To pronouns; as לוֹ *to him*, אֲשֶׁר לוֹ *to whom*; אֹתוֹ *him*, אֲשֶׁר אֹתוֹ *whom*.

(*d*) So it gives a *relative* sense to Verbal Suffixes; as אֲשֶׁר תִּדְּפֶנּוּ רוּחַ *which the wind scatters*; Ps. i. 4.

(*e*) Or to Suffixes of Nouns; as לְשׁוֹנוֹ *his language*, אֲשֶׁר לְשֹׁנוֹ *whose language*.

NOTE. אֲשֶׁר is *commonly* (not always) *separated* from the word which it qualifies, by another word.

In a few cases, where it qualifies pronouns, the pronoun is implied, not expressed; as, *In the place*, אֲשֶׁר נִבְרֵאת *where thou wast created*, for אֲשֶׁר נִבְרֵאת בּוֹ; Ezek. xxi. 35.

2. In Hebrew, the Relative אֲשֶׁר can be joined with the first or second person, as well as with the third.

E. g. *I am Joseph, your brother*, אֲשֶׁר מְכַרְתֶּם אֹתִי *whom ye sold*; Gen. xlv. 4. Num. xxii. 40. Ez. xi. 12.

Jacob אֲשֶׁר בְּחַרְתִּיךָ *whom I have chosen*; Is. xli. 8. xlix. 3, 9. Hos. xiv. 4. Jer. xxxii. 19.

§ 197.

Use of אֲשֶׁר *as a double Pronoun.*

It often stands, for *he who, him whom, that which.*

E. g. וַאֲשֶׁר תָּאֹר *and him whom thou shalt curse*; Num. xxii. 6. לַאֲשֶׁר *to him whom*, or whomsoever; אֶת־אֲשֶׁר *him whom*, or whomsoever, &c; מֵאֲשֶׁר *from him whom*. So אַחַר אֲשֶׁר בְּעֵינָיו *behind him, in whose eyes*; Ruth ii. 2.

§ 198.

Adverbial use of אֲשֶׁר.

1. In respect to place; as אֶל־אֲשֶׁר *to the place where*; Ex. xxxii. 34.

2. Time; as מֵאֲשֶׁר *from the time when*; Is. xliii. 4.

3. As the Latin *causâ*; בַּאֲשֶׁר, *because of, for the sake of*; Gen. xxxix. 9.

§ 199.

Ellipsis of אֲשֶׁר.

1. This happens *frequently*, in all cases where it is used, as above specified.

(*a*) E. g. In the Nominative; as, *In a land* לֹא לָהֶם [which] *is not theirs;* Gen. xv. 13.

(*b*) In the Accusative; as, *Wine* מָסָכְתִּי [which] *I have mingled;* Prov. ix 5.

(*c*) In such cases as § 196. 1. *b*, *c*, אֲשֶׁר is frequently omitted; sometimes the adverb, or *latter* pronoun is omitted, and אֲשֶׁר retained, in the sense of both. In a few cases, both pronouns are omitted, and the ellipsis is to be supplied by the sense of the passage; as, *The city* חָנָה דָוִד [in which, אֲשֶׁר בָּהּ] *David dwelt;* Is. xxix. 1. *More than in the time,* דְּגָנָם וְתִירוֹשָׁם רָבּוּ [in which אֲשֶׁר בּוֹ] *their corn and new wine increase;* Ps. iv. 8.

(*d*) In the sense of *that which, he who, those who*, &c; as *Sheol takes away* חָטָאוּ [those who אֶת־אֲשֶׁר] *have sinned;* Job xxiv. 19. *I will place in safety* יָפִיחַ לוֹ [him whom אֶת־אֲשֶׁר] *one puffs at*, i. e. who is contemned; Ps. xii. 6.

(*e*) In the adverbial sense; as אֶל הֲכִינוֹתִי לוֹ *to* [the place which, אֲשֶׁר § 198. 1.] *I have prepared for it;* 1 Chron. xv. 12.

(*f*) In some cases, where it would be the Gen. after a noun in the Cons. state; as, *Send* בְּיַד תִּשְׁלָח *by the hand* [of him whom, אֲשֶׁר] *thou wilt send;* Ex. iv. 13. (Vide § 172. 2.)

NOTE. The omission of אֲשֶׁר is much more common in poetry, than in prose. In prose, it is generally inserted after a *definite* noun, and omitted after an indefinite one, as in Arabic. (De Sacy, Gram. Arab. II. § 363.)

§ 200.

Demonstrative Pronouns.

1. זֶה and זוֹ, *this*, are sometimes used in poetry as *Relatives*, like אֲשֶׁר and constructed in a similar manner; and they imitate it, by being used for all genders and numbers.

E. g. *The mountain,* זֶה WHICH *his right hand hath won;* Ps. lxxvii;

54. זוּ חָטָאנוּ לוֹ AGAINST WHOM *we have sinned*; Is. xlii. 24. וְזֶה אָהַבְתִּי *and* THOSE WHOM *I have loved*; Job xix. 19.

2. After Interrogatives, זֶה has an intensitive effect; as, לָמָּה־זֶּה *wherefore then*, literally, *why this?* הִנֵּה־זֶה *see then!*

3. Where time or number is signified, זֶה seems to be equivalent to our English word, *now, already*; as זֶה פַעֲמַיִם *now twice*; זֶה כַּמֶּה שָׁנִים *already so many years*; Zech. vii. 3.

§ 201.

Interrogative Pronouns.

1. מִי *who* may be used in the Genitive; as בַּת מִי *the daughter of whom?* Gen. xxiv. 23.

2. מִי *who* and מַה *what* are sometimes used for *whoever* and *whatever*; i. e. as Pronouns simply, without an interrogative sense.

§ 202.

Mode of expressing reflexive Pronouns.

1. *Myself, thyself, himself,* &c, are expressed in Hebrew,

(*a*) By the Conjugations Hithpael and Niphal.

(*b*) By the most distinguished and essential parts of either the external or internal man.

(1) E. g. By נֶפֶשׁ *soul*; as לֹא אֵדַע נַפְשִׁי *I know not myself*; Job ix. 27. *God hath sworn,* בְּנַפְשׁוֹ *by himself.*

(2) By פָּנִים *person*; as לְשַׁחֵר פָּנֶיךָ *to seek thee*; Prov. vii. 15.

(3) By לֵב *heart*; as לִבְּךָ *thee, thyself*; Ex. ix. 14.

(4) So also, חַיִּים *life*; כָּבוֹד *heart*; רוּחַ *spirit*; עַיִן *eye*; עֶצֶם *bone*; יָד *hand*; בֶּטֶן *bowels*, &c, are used as periphrases for *I, myself*; *thou, thyself*; *him, himself*, &c.

NOTE. The same usage exists very extensively in the kindred languages, i. e. Arabic and Aramaean.

§ 203.

Mode of expressing Whoever, Whenever, &c.

(*a*) By אֲשֶׁר, see § 197.

(*b*) By מִי אֲשֶׁר, *whoever, who;* Ex. xxxii. 33.

(*c*) By מַה־שֶּׁ = מַה־אֲשֶׁר; Ecc. i. 9, iii. 15, 22, vi. 10, &c.

§ 204.

Every one, every thing.

1. Every person; by אִישׁ *man,* or אִישׁ אִישׁ, or כֹּל *all, every.*

2. In relation to persons or things.

(*a*) By כֹּל *every, all, the whole.* (*b*) By repetition; as לַבֹּקֶר לַבֹּקֶר *every morning*; 1 Chron. ix. 27. (*c*) By the plural; as לִבְקָרִים *every morning*; Ps. lxxiii. 14. (*d*) By the Sing. only; as לַבֹּקֶר *every morning*; לַיּוֹם *daily.*

§ 205.

Any one, any thing, &c.

1. *Any one,* as a person, is expressed,

(*a*) By אִישׁ *man;* Ex. xvi. 29. (*b*) By אָדָם *man;* Lev. i. 2. (*c*) By נֶפֶשׁ *soul;* as *When* נֶפֶשׁ *any one sins;* Lev. iv. 2. (*d*) By מִי (§ 201. 2.) Ex. xxiv. 14. (*e*) Sometimes implied, not expressed; Job xxvii. 6.

2. *Any thing, any thing whatever.*

(*a*) By דָּבָר *thing;* or כָּל־דָּבָר *any thing;* Gen. xviii. 4. Ruth iv. 7. (*b*) By מְאוּמָה *any thing.* (*c*) By מָה; Job xiii. 13. (*d*) Sometimes merely implied; Dan. ii. 33.

3. A meaning opposite to that of Nos. 1, and 2, (i. e. *no one, no thing,*) is expressed by adding the negatives לֹא *not, and* אֵין *there is not,* to the words there employed; as לֹא אִישׁ *no one;* אֵין אָדָם *no person,* &c.

4. *Some, some persons,* is expressed,

(*a*) By אֲחָדִים; Gen. xxvii. 44. xxix. 20. (*b*) By יֵשׁ־אֲשֶׁר *there are some, sunt qui.* (*c*) By the plural merely; as יָמִים *some days;* שָׁנִים *some years.* (*d*) By מִן *of,* before a noun; as מִזִּקְנֵי יִשְׂרָאֵל [some] *of the elders of Israel;* Ex. xvii. 5.

§ 206.

The self same, the same, self.

1. These are expressed, in regard to persons, by הוּא and הִיא.

E. g. הָאִישׁ הוּא *the very same man.* אֲדֹנָי הוּא *the Lord himself.*

2. In regard to things;

(*a*) By הוּא; as בַּיּוֹם הַהוּא *on the self same day.* (*b*) By עֶצֶם *bone, substance;* as בְּעֶצֶם הַיּוֹם הַזֶּה *on the very same day;* Gen. vii. 13.

§ 207.

One another, one and another.

(*a*) By זֶה וָזֶה *this and this;* Is. vi. 3. (*b*) By אֶחָד *one* repeated; or אִישׁ *man* repeated. (*c*) By אִישׁ וְאָחִיו *man and his brother;* or אִשָּׁה אֶל־אֲחוֹתָהּ *woman and her sister.* (*d*) By אִישׁ וְרֵעֵהוּ *man and his friend.* The fem. in a similar manner.

NOTE. All these methods of expression are used also, in speaking of objects without life. See Gen. xv. 10. Ex. xxvi. 3.

§ 208.

Syntax of Verbs.

1. As the Hebrew has but two forms of tense that are distinct, and as it must, no doubt, have expressed all the shades of tense which are common to other languages; it is obvious that the two tenses in question must have had a diverse, various, and extended use. Such appears plainly to be the fact.

2. The Praeterite and Future tenses, as they are called, in a great many cases can be used indifferently, to express the same idea; both of them are made *Aorists*, by the particle ו (called *Vav* conversive) and some other particles, placed before them; so that with this ו prefixed, they express the same time which the *leading* Verb or Participle in the sentence expresses. Yet still, the *predominant* use of the Praeter is, to express past time of some shade or other; and the *predominant* use of the Future, to designate some shade of Future time.

§ 209.

Praeterite Tense.

1. The Praeterite form of the Verb expresses, in itself and *appropriately*, the *perfect tense.*

E. g. *What is this which* עָשִׂיתָ *thou hast done? Who* הִגִּיד *has told thee?* Gen. iii. 10, 11. Also Gen. iii. 14, 17, 22, 23.

2. The Pluperfect.

E. g. *God finished the work which* עָשָׂה *he had made;* Gen. ii. 2. *Jehovah* לֹא הִמְטִיר *had not caused it to rain;* Gen. ii. 5.

3. The past tense of narration, or historic tense.

E. g. *The earth* הָיְתָה *was without form;* Gen. i. 2. *Rachel* הָיְתָה *was beautiful;* Gen. xxix. 17. *God* בָּרָא *created;* Gen. i. 1.

Note. It is common, when this *historic* tense is used, to place the Nom. before the Verb; but this usage is not without exceptions. (See Gen. i. 1, 2.) To make variety, the Fut. with Vav conversive (and therefore designating *past* time,) commonly follows the Praeter, in the same sentence or in a succeeding one. This usage saves the necessity of repeating the Praeter. Com. Gen. iv. 2—5, 18. 1 Sam. vii. 15, 16.

4. It is also used for the present tense.

E. g. (*a*) In Verbs signifying quality or condition; as גָּדֵל *he is great;* חָכָם *he is wise,* &c.

(*b*) When the object of the Verb is rather to express a state or condition of acting, than to assert any one particular action.

E. g. *My soul* דָּלְפָה *weeps for trouble*; Ps. cxix. 28. *The way of truth* בָּחָרְתִּי *I choose*; Ps. cxix. 30. *Your hands* מָלֵאוּ *are full of blood*; Is. i. 15.

(*c*) In general propositions, where the object of the Verb is not to designate any *special* time of action, but action at any time.

E. g. *Blessed is the man who* הָלַךְ *walketh not*,——דָּרָךְ *treadeth not*——יָשָׁב *sitteth not*; Ps. i. 1.

5. For the Future.

E. g. (*a*) In prophecies, protestations, and assurances; as, *The people, who have walked in darkness*, רָאוּ *shall see a great light*; Is. ix. 1. וְהָיָה *And it shall come to pass*; Isaiah ii. 2. Also ii. 3, 4, 11, 17, 19.

(*b*) When a future tense (with a future meaning) precedes the Praeter, in the same construction; as *Ye shall be* (תִּהְיוּ Fut.) *as an oak*——וְהָיָה הֶחָסֹן *and the mighty man shall be*, &c; Isai. i. 30, 31. *Thy men shall fall*, (יִפֹּלוּ Fut.) *by the sword—and her gates* וְאָנוּ וְאָבְלוּ *shall mourn and lament*; Is. iii. 25, 26.

NOTE. *Vav conversive* is prefixed in these cases, either to the Verb itself, or to the Nom. of it, when this Nom. precedes the Verb. See above, for the former case; for the latter, which is very frequent, see Job xix. 27. *I shall see* (Fut.) וְעֵינַי רָאוּ *and my eyes shall behold*, i. e. I shall behold, where רָאוּ is made Future by the Vav before its Nominative.

The few cases in which the *Vav* is omitted, are such as *imply* it, i. e. where there is an ellipsis of the Vav; or where poetic license drops it. The power of the *Vav*, in such cases, is that of connecting the *aorist* (the Praeter here is aorist) with the preceding Verb, as to the time which it expresses.

(*c*) Any word that is expressive of future time, at the beginning of any construction, requires the Praeter that follows it, and has a Vav prefixed, to be rendered as the Future. (See note under *b*.)

E. g. *Behold the days* בָּאִים (Part. present with a fut. sense) *are coming*, וְגָדַעְתִּי *when I will cut off*, &c. 1 Sam. ii. 31.

So the Praeter is made Future, when it follows a Const. Inf. having a future sense; בַּצַּר לְךָ *when thou shalt be troubled*, וּמְצָאוּךָ *and these things shall overtake thee*; Deut. iv. 30.

So, עוֹד מְעַט *yet a little time* וּסְקָלֻנִי *and they will stone me;* Ex. xvii. 4.

At evening וִידַעְתֶּם *then ye shall know;* Ex. xvi. 6.

6. For the Imperative.

(*a*) When an Imper. precedes, and the Praeter is connected with it by a Vav. (Vid. No. 5. *b*. note.) E.g. *Take for yourself* (קַח Imper.) וְאָסַפְתָּ *and collect;* Gen. vi. 21.

(*b*) Sometimes in the same manner, when *Vav* is prefixed, without the preceding Imperative.

E. g. *If I have found favour in thine eyes*, וְלָקַחְתָּ *then take*, &c; Gen. xxxiii. 10. Ruth iii. 9. Gen. xlvii. 23. Deut. xxix. 7, 8.

7. For the Subjunctive Mood, when a Future tense with a Subjunctive meaning precedes, in the same construction.

E. g. *That he may not put forth* (Fut. in a Subj. sense) *his hand*, וְלָקַח *and* [may not] *take*, וְאָכַל *and* [may not] *eat*, &c; Gen. iii. 22.

NOTE. The *Vav* prefix produces here the like effect with that explained above, No. 5, 6, note.

8. In regard to the Subjunctive Mood, the Praeter expresses, besides the present tense as above, all the tenses in which the idea of past time is designed to be signified.

(*a*) The Imperfect; as Isaiah i. 9. הָיִינוּ *we should be as Sodom*, דָּמִינוּ *we should be like Gomorrha.* Gen. xxxiii. 13. וּדְפָקוּם־וָמֵתוּ *should one hurry them, then they would die.* Ruth i. 12. Judges viii. 19.

(*b*) The Pluperfect; as Is. i. 9. *Unless Jehovah* הוֹתִיר *had left us a remnant*, &c. 2 Kings xiii. 19, *Then* הִכִּיתָ *thou wouldest have smitten the Syrians.* Job x. 19. Num. xxii. 33. Jud. viii. 19.

(*c*) The *Futurum Exactum*, (*Future past*, as it is named;) as Ruth ii. 21. עַד אִם כִּלּוּ *until they shall have finished.* Is. iv. 4. Gen. xxiv. 19. Ruth iii. 18.

§ 210.

Future Tense.

The peculiar forms, which the Future tense sometimes assumes in order to mark diverse meanings, has already been treated of, in §§ 91. 93. It remains in the Syntax to describe the various senses which the Fut. form conveys, in cases where no peculiarity of structure can be admitted.

1. The Future Tense indicates future time, according to the usual meaning of this expression.

This is so common, that examples are unnecessary.

2. The present time.

E. g. לֹא אֵדַע *I know not;* לֹא אוּכַל *I cannot;* מֵאַיִן תָּבוֹא *whence comest thou?* מַה־תְּבַקֵּשׁ *what seekest thou?*

This is a very common use of the Future Tense.

3. The Future is often used in general propositions, where the limitation of time is not intended.

Prov. xv. 12, *A wise son* יְשַׂמַּח *makes* [will make] *glad his father,* i. e. it is a general fact that he does, at all times.

4. The Future tense expresses all the varieties of the Opt. and Subj. moods; and this is effected whether the *Futurum figuratum,** the Future preceded by appropriate Particles, or simply the common Future is used.

E. g. (*a*) The Optative, specially when the Particle נָא is subjoined; as Ps. vii. 10, יִגְמָר־נָא *O that it might end!* Cant. vii. 9. יִהְיוּ־נָא *O that they might be!* 1 Kings xvii. 21. Is. xix. 12. xlvii. 13.

For the Optative use of *Fut. figuratum,* see § 91.

(*b*) The Subjunctive, specially after particles signifying, *that, so that, in order that, in that, for that, since that, that not,* &c. The Future often follows such particles, even when the Subjunctive sense is not required.

E. g. (1) After אֲשֶׁר *that;* as Gen. xi. 7, אֲשֶׁר לֹא יִשְׁמְעוּ *that they may not understand,* &c. (2) בַּעֲבוּר *that;* Gen. xxvii. 4. בַּעֲבוּר תְּבָרֶכְךָ

* *Futurum Figuratum* means the apocopated Future of the 3d and 2d persons, and the lengthened Future of the 1st person, § 91.

נַפְשִׁי *that my soul* [I] *may bless thee.* (3) וְ *that;* וְיָמֹת *that he may die.* (4) כִּי *that;* Gen. xxxviii. 16, *What wilt thou give me,* כִּי תָבוֹא *that thou mayest come in to me?* (5) לְ *that;* 1 Kings vi. 19, לְתִתֵּן *that thou mayest place.* (6) לְמַעַן אֲשֶׁר *in order that;* Ezech. xx 26, לְמַעַן אֲשֶׁר יֵדְעוּ *in order that they may know.* (7) אַל *that not;* אַל תִּירָא *be not afraid,* or *that thou be not afraid.* (8) בַּל *that not;* Ps. x. 18, בַּל יוֹסִיף עוֹד *that one may no more continue,* &c. (9) פֶּן *that not;* Lev. x. 7. פֶּן תָּמֻתוּ *that ye may not die.*

(*c*) The Future expresses all those shades of the Subjunctive or Conditional mood, which we express by the auxiliaries, *may, can, must, might, could, should, would,* &c.

E. g. Gen. iii. 2, נֹאכֵל *we may eat;* xxx. 31, מָה־אֶתֶּן לָךְ *what shall* (or must) *I give thee?* Judg. xiv. 16, *My parents have I not told,* וְלָךְ אַגִּיד *and should I tell thee?* Prov. xx. 9, מִי יֹאמַר *who can* (will) *say?*

So also, Job x. 18, אֶגְוַע *I should have died.* Gen. xxxi. 37, וָאֲשַׁלֵּחֲךָ *that I might take my leave of thee.* Gen. xxix. 8, *Until that* יֵאָסְפוּ *all shall have been gathered.*

5. The Future is often used to express the sense of the Imperative.

(*a*) *Always,* where the 3d person Imper. is needed; as the Heb. Imper. has no form in the 3d person.

E. g. יְהִי־אוֹר *let there be light;* Gen. i. 3.

(*b*) In prohibitions; as the Heb. Imper. is not used with negatives.

E. g. לֹא תִגְנֹב *steal not;* lit. thou shalt not steal; Ex. xx. 15.

(*c*) For the first person Imperative, i. e. *Let me sing, let me rise,* &c. In short, when *excitement, rousing, urging, pressing, entreating,* &c. is intended, the future, (for the most part, the Fut. lengthened or paragogic, §. 91.) is used; as אָגִילָה *let me rejoice now;* אָקוּמָה *let me arise,* or, *up now!*

6. The Future form often designates *past* time.

(*a*) When preceded by particles, that indicate time past; as (1) אָז *at that time;* as אָז יְדַבֵּר *then spake he.* (2) טֶרֶם *not yet;* as Gen. ii. 5, טֶרֶם יִהְיֶה *was not yet,* or, *before it was.* But sometimes a fut. sense is attached to a fut. form, after both of these particles. Ex. xii. 48. Job x. 21.

(*b*) Sometimes, (though not very frequently) it indicates the past time of narration, (the *historic tense.*) Gen. ii. 6, *And a mist* יַעֲלֶה *went up*, &c. Gen. ii. 10, *And thence* יִפָּרֵד *it was divided*, &c. Gen. ii. 25, וְלֹא יִתְבֹּשָׁשׁוּ *and they were not ashamed.*

NOTE. With *Vav conversive*, it forms a *common Tempus historicum.* Vid. § 209. 3. note. But in the simple form as above, it is specially employed to denote habitual, or continued action; as, *Thus much Solomon* יִתֵּן *gave to Hiram yearly*, 1 Kings v. 25. Job i. 5, Thus יַעֲשֶׂה *did Job continually.* 2 Sam. xii. 31. 2 Chron. xxv. 14.

7. The Future with the Vav conversive, we have seen § 93. 4, is properly a composite tense, the ו being the auxiliary verb. Of all the forms of the tenses, this is most employed in narration; and it is only now and then that the Perfect is chosen, in preference to it.

But when this form of the Future stands for a *proper* Future, (which is seldom,) the Vav must be regarded as only a copulative.

E. g. Is. ix. 5, *To us a son shall be given, and the government* וַתְּהִי *shall be upon his shoulders*, &c. Is. ix. 10, 13, 15, 17. li. 12, 13.

As the Fut. in question, sometimes represents the proper Future, (supra,) so like that, it sometimes stands, (*a*) For the present Indicative.

E. g. 2 Sam. xix. 2, *Behold the King weeps* וַיִּתְאַבֵּל *and mourns.*

(*b*) For the present Subjunctive.

E. g. Jos. ix. 21, *Let them live*, וַיִּהְיוּ *and let them be*, &c, or *may they be*, &c. Job xiv. 10.

§ 211.

Imperative Mood.

It is evident from the structure of the Imperative, and from the connexion of the Future with the Imperative sense, (§ 210. 5.) that these two forms are nearly related to each other. Accordingly,

1. The Imper. 3d person, (and 1st,) the Imper. Pas-

sive, for the most part, and the Imper. with a negation, is made by the Future. (§ 210. 5.)

2. When two Imperatives immediately succeed each other, the latter has often a Future sense, and the former a conditional one.

E. g. עֲשׂוּ וִחְיוּ *Do this and live*, i. e. On condition ye do this, ye shall live; Gen. xlii. 18. Prov. iii. 3, 4, 7. iv. 4. vii. 2. ix. 6. Isa. viii. 9.

3. An Imperative following a Future often has a Future sense.

E. g. *Jehovah will bless* (fut.) *thee out of Zion*, וּרְאֵה *and thou shalt see* (Imp. lit. see thou) *the happiness of Zion*; Ps. cxxviii. 5.

4. So also, the Imperative has a Future sense,

(*a*) Before the Future; as שְׁאָלוּנִי *will ye inquire* (Imp.) *of me as to future things, and will ye prescribe?* (Fut.); Is. xlv. 11.

(*b*) Without connexion with a Future tense; E. g. שִׁמְעוּ שָׁמוֹעַ *ye shall hear*, (Imp.) *but shall not understand*; Is. vi. 9. Perhaps in Psalm viii. 2, תְּנָה is Imp. viz. *spread* i. e. mayest thou spread *thy glory*, &c.

§ 212.

Infinitive Absolute.

It has been shown (§ 87. 1.) that, for the most part, the Inf. has two forms, the Absolute and Construct, differing from each other in respect to the vowels which they receive. Of these, the absolute Inf. is used,

1. When the Infinitive has an Adverbial sense.

E. g. הֵיטֵב *bene*; so הָחֵל וְכַלֵּה *beginning and ending*, i. e. from the beginning to the end; 1 Sam. iii. 12.

2. When the Infinitive is connected with a finite Verb. In this case it marks,

(*a*) Intensity of meaning; as 1 Sam. xxiii. 22, עָרוֹם יַעְרִם הוּא *very subtilely will he deal.* 1 Sam. xx. 6, נִשְׁאֹל נִשְׁאַל *he has urgently requested.* Amos ix. 8, לֹא הַשְׁמֵיד אַשְׁמִיד *I will not utterly destroy*, &c. Gen. xliii. 3. xxxi. 30.

(*b*) Assurance, certainty; as Gen. iii. 4, לֹא מוֹת תְּמֻתוּן *ye shall not surely die.* Gen. xxxvii. 33, טָרֹף טֹרַף *he is surely torn in pieces.* Jud. xv. 2, אָמֹר אָמַרְתִּי *surely I thought*, or said.

(*c*) Continuance of action; Is. xxx. 19, בָּכוֹ לֹא תִבְכֶּה *thou shalt not always weep.* Ex. xxxiv. 7. Jer. xxiii. 17.

Specially is *continuance* denoted, where *two* Infinitives absolute are used; as 2 Sam. xv. 30, עָלֹה עָלֹה וּבָכֹה *they went up continually weeping.* Gen. viii. 7, וַיֵּצֵא יָצוֹא וָשׁוֹב *and it continued to go and return.* Jer. vii. 13. xi. 7. xxv. 3. xxvi. 5. Is. xxix. 14.

In such cases, sometimes a Part. is used for the second Infinitive; as in 2 Sam. xvi. 5.

(*d*) Intensity of different shades is denoted by the Inf. absolute; as Gen. xliii. 7, הֲיָדוֹעַ נֵדַע *could we indeed know?* Gen. xxxvii. 8, הֲמָלֹךְ תִּמְלֹךְ *shalt thou indeed reign?* Gen. xix. 9, וַיִּשְׁפֹּט גַּם שָׁפוֹט *and now he would fain act even as a judge among us.*

(*e*) In general, the Inf. absolute added to a finite Verb gives energy, animation, vivacity, or some coloring of this nature, to the expression; although it is difficult always to express it, in an English Version. In a similar manner, the *intensitive* particles e. g. of the Greek, German, &c, cannot be well expressed in any translation.

NOTE 1. In regard to the choice of Conjugations from which the Inf. absolute is taken, it may be remarked, that *commonly* it is of the same Conj. as the finite Verb, with which it is joined. Sometimes, however, of a different Conjugation; as שָׁקוֹל יִשָּׁקֵל, Inf. abs. Kal, but finite Verb in Niphal.

NOTE 2. Neither is the Inf. absolute always derived from the same root as the form of the finite Verb coupled with it; it is sufficient if the meaning is synonymous; as Is. xxviii. 28, אָדוֹשׁ יְדוּשֶׁנּוּ *he will thoroughly thresh him*, verbs derived from אָדַשׁ and דּוּשׁ both signifying *to thresh.*

NOTE 3. In Arabic, the Inf. absolute is put *after* the finite Verb; in Syriac, *before* it; but in Hebrew, *either before or after*, though most commonly *before.*

NOTE 4. Between the Inf. abs. and the finite Verb, may be placed a particle of negation, as לֹא; or some affirmative or expletive Particle, as גַּם; or even a preposition, as Ezek. vii. 14, תָּקְעוּ בַתָּקוֹעַ.

3. The Inf. absolute is employed, when the Inf. mood is used instead of a *finite* mood. E. g.

(*a*) For the Praeter, when the Praeter precedes; as Dan. ix. 5, מָרַדְנוּ וְסוֹר *we have rebelled, and apostatized.* Est. ix. 6. Jer. xiv. 5. Gen. xli. 43. Jud. vii. 19. Ecc. viii. 9. ix. 11.

So without a preceding Praeter; as Ezek. i. 14, *The living creatures* רָצוֹא וָשׁוֹב *ran and returned.* Ecc. iv. 2.

(*b*) For the Future, when the Future precedes, as Jer. xxxii. 4, *Fields shall they buy* (Fut.) וְכָתוֹב *and they shall write bills of sale,* וְחָתוֹם—וְהָעֵר *and they shall seal them—and take witnesses,* &c. Numb. xv. 35. Deut. xiv. 21. Is. v. 5.

So without a preceding Future; as Ezek. xi. 7, *You* הוֹצִיא *will I bring out,* &c. 1 Kings xxii. 30. 2 Chron. xviii. 29.

(*c*) The Infin. absolute stands also for the Imperative; as Deut. v. 12, שָׁמוֹר *keep.* Jer. ii. 2, הָלוֹךְ *go.* xiii. 1. xvii. 19. Deut. i. 16. Numb. xxv. 17.

Note 1. The Inf. abs. is used, in a few cases, where the const. Inf. might be expected; and *vice versa.* Is. lx. 14. Hab. ii. 10. Is. xxii. 13. So in Num. xxiii. 25, קֹב לֹא תִקֳּבֶנּוּ *thou shalt not curse at all,* קֹב Inf. Const. for קָבֹב Inf. absolute.

Note 2. The Inf. abs. is, in some cases, to be translated in *a passive sense*; as Proverbs xii. 7, *the wicked* הָפוֹךְ *are to be destroyed.* This is elliptical; the whole phrase would be, הָפוֹךְ יֵהָפְכוּ. So הָפֵר in Prov. xv. 22.

Whenever the Inf. absolute stands alone, and is used in a *definite* sense, the expression is elliptical; the *definite* verb being omitted, which would complete the form of the phrase.

Note 3. The Inf. abs. may take after it an *object*, in the Accus. case; such Inf. governing this case, as Verbs generally do.

§ 213.

Infinitive Construct.

Such is the name given to that form of the Infinitive which is a verbal noun, and is capable of all the uses, and most of the phases of nouns. This Inf. may be,

1. In the Nominative case.

E. g. Gen. ii. 18, הֱיוֹת הָאָדָם *the being* (Inf. of הָיָה) *of the man alone is not good.* Gen. xxix. 19, תִּתִּי *my giving* (Inf. of נָתַן) *is good.* xi. 6. xxx. 15.

2. In the Genitive.

E. g. Gen. xxix. 7, עֵת הֵאָסֵף *the time of collecting;* Gen. ii. 4. בְּיוֹם עֲשׂוֹת *in the day of making*, &c. Ps. cxxvii. 2; et passim.

3. In the Accusative.

E. g. 1 Kings iii. 7, *I knew not* צֵאת וָבוֹא *the going out, or coming in.* Jer. v. 3. Gen. xxi. 6.

Note. The Accusative here commonly has לְ before it; Gen. xi. 8. Ex. ii. 15. Gen. xxiv. 25.

4. In the Ablative.

E. g. Ps. xxxix. 2, *I will guard my way* מֵחֲטוֹא *from sinning.*

5. The Infinitive construct takes Prepositions before it, and Suffixes after it, in the same manner as Nouns. But in translating it, we must for the most part give it, in such cases, a *finite sense.*

E. g. (*a*) With בְּ; as Gen. ii. 4, בְּהִבָּרְאָם *when they were created*, lit. in the being created of them. Ex. xvi. 7, בְּשָׁמְעוֹ *because he heard.* Is. i. 15. (*b*) With כְּ; as Gen. xliv. 30, כְּבֹאִי *when I come.* Gen. xxxix. 18, כַּהֲרִימִי *when I lifted up.* (*c*) With לְ; Gen. ii. 3, לַעֲשׂוֹת *when he made.* Is. vii. 15, לְדַעְתּוֹ *until he know.* 1 Kings xvi. 7, *to provoke him by his doings*, לִהְיוֹת *in that he was*, &c. (*d*) With מִן; Deut. vii. 7. כִּי מֵאַהֲבַת יְהוָה אֶתְכֶם *because Jehovah loves you*, lit. because of the loving of Jehovah you. מִן has often a negative sense, in such cases; as Gen. xxvii. 1, *His eyes were dim* מֵרְאוֹת *so that he could not see*, lit. from seeing. xvi. 2. Ex. xiv. 5. (*e*) With עַד; Jud. vi. 18, עַד שׁוּבְךָ *until thou returnest.* Jud. iii. 26. (*f*) With עַל; Jer. ii. 35, עַל אָמְרֵךְ *because thou sayest.* Job x. 7. (*g*) With לְמַעַן; Gen. xxxvii. 22, לְמַעַן הַצִּיל *for to save.* Ezek. xxi. 15. (*h*) With תַּחַת; Is. lx. 15, תַּחַת הֱיוֹתֵךְ *because that thou wast forsaken*, &c. (*i*) With אַחַר, אַחֲרֵי; Gen. l. 14, אַחֲרֵי קָבְרוֹ *after his burial.*

§ 214.

Infinitive Construct, peculiarities with the Prefix לְ.

1. The Infinitive Construct with *Lamedh* prefixed, and with הָיָה either expressed or implied, is capable of expressing *all* the tenses and voices of definite Verbs.

Thus, Gen. xv. 12, *The sun was* לָבוֹא *about to go down.* 2 Chron. xxvi. 5, וַיְהִי לִדְרֹשׁ *and he sought* (honored) *God*, &c.

So, Is. xxxviii. 20, יְהוָה לְהוֹשִׁיעֵנִי *Jehovah will save me.* Is. xliv. 14, לִכְרָת־לוֹ *he heweth out for himself cedars*, &c. Prov. xix. 8, לִמְצֹא טוֹב *he finds happiness.* Ecc. iii. 14. Is. xxi. 11. Ps. xxv. 14, xlix. 15.

So passively; Jos. ii. 5, *And it came to pass, when the gate* לִסְגּוֹר *must be shut.* Deut. xxxi. 17, וְהָיָה לֶאֱכֹל *that they might be consumed.* Isaiah vi. 13.

Likewise as Fut. in *dus* of the Latins; e. g. מָה לַעֲשׂוֹת *what is to be done.*

Also, as Fut. or as Poten. mood, and to be translated by *shall, will, can, must*, &c; as 2 Chron. xix. 2, הֲלָרָשָׁע לַעְזֹר *shall one help the wicked?* Jud. i. 19, לֹא לְהוֹרִישׁ *he could not dispossess them.* Hos. ix. 13. Amos vi. 10. 2 Chron. xx. 6.

NOTE. This use of the Infinitive resembles that of the absolute Infinitive, § 212. 3.

§ 215.

Infinitive with Subject and Object.

1. Since the Infinitive is so very frequently used as a *finite* mood, it has of course, when thus used, a *subject* (corresponding to the Nominative case of a *finite* Verb,) and very commonly an *object* (Acc. case,) on which the action terminates, or toward which it is directed.

2. The *subject* (= the Nom. case to finite Verbs) is put in the Genitive, after the Infinitive Construct; and the *object* in the Accusative, after either the Absolute or Construct Infinitive.

Jud. xiii. 20, בַּעֲלוֹת הַלַּהַב *when the flame lighted up.* 1 Sam. xxiii. 6, בִּבְרֹחַ אֶבְיָתָר *when Abiathar fled.*

The Acc. after the Inf. is too common to need examples.

3. When both subject and object are expressed at the same time, the Rule is the same.

E. g. 1 Kings xiii. 4, כִּשְׁמֹעַ הַמֶּלֶךְ אֶת־דְּבַר אִישׁ *when the king heard the word of the man*, &c.

Is. lviii. 5, *A day* עַנּוֹת אָדָם נַפְשׁוֹ *when a man will afflict his soul.*

Pronouns are constructed here in the same manner as nouns; e. g. 2 Sam. iii. 11, מִירְאָתִי אֹתוֹ *because I feared him.*

Verbs governing two Accusatives, may take them after the Infinitive, in the same manner; Gen. xli. 39.

NOTE 1. Sometimes (very rarely) the Accusative stands next to the Verb; Is. xx. 1. v. 24.

NOTE 2. The Infinitive of Verbs governing the Dative, &c, takes the Dative after it, in the same manner as the *finite* moods.

§ 216.

Participles.

1. The Active Participle, having the object of action after it, as usual, governs the same case as its Verb. But,

2. It is a more common construction, to put the Participle active in regimen with the Noun that follows.

As, יֹשְׁבֵי בַיִת *inhabiters of the house;* יֹרְדֵי בוֹר *the descenders* (those who go down) *into the pit.* Prov. i. 12, אֹהֲבֵי שְׁמֶךָ *the lovers of thy name.* Prov. ii. 19. Ps. xix. 8.

NOTE. The Gen. after the Part. Active, constructed in the manner just described, is capable of all the varieties of rendering which belong to the Gen. of Nouns, (see § 171;) and sometimes Prepositions, &c, intervene, between the Participle and Gen. case, as in the case of nouns, § 172.

3. In the same manner as the Participle active, the Participle passive governs,

(*a*) The Accusative after it; as לָבוּשׁ הַבַּדִּים *clothed* [with] *linen garments;* חָגוּר אֵפוֹד *girded* [with] *an Ephod.*

(*b*) Or takes the Genitive; as Ezek. ix. 11, לְבוּשׁ בַּדִּים *clothed* [with, of, by,] *linen garments;* Joel i. 8, חֲגֻרַת שַׂק *girded* [with, of, by] *sackcloth.*

NOTE 1. When there is but one form of the Participle, (e. g. מֵת from מוּת *to die*,) this form is capable of all the meanings and constructions of both the active and passive participles.

NOTE 2. The Part. passive has frequently the sense of Latin part. in *dus;* as נוֹרָא *metuendus;* נִבְחָר *eligendus;* מְהֻלָּל *laudandus.*

§ 217.

Participles used as Verbs.

1. Participles are *very frequently* used for the *present* tense of Verbs.

E. g. Ecc. i. 4, *One generation* הֹלֵךְ *passeth away, and another generation* בָּא *cometh.* i. 7, 8. Ps. i. 6. iii. 2. iv, 7. Is. i. 7.

In this manner, participles are used with pronouns of any person, instead of verbs, in order to express the present tense; as יָרֵא אָנֹכִי *I fear*; יָרֵא אַתָּה *thou fearest*; יְרֵאִים אֲנַחְנוּ *we fear*, &c. In intransitive verbs, this use is very common.

2. For the past tense, in all its gradations.

As Gen. ii. 10, *And a river* יֹצֵא *issued from Eden*, &c. Deut. iv. 3, *Your eyes* הָרֹאוֹת *have seen*, &c. Gen. xlii. 43. xli. 17.

3. For the Future, in all its varieties.

Gen. xvii. 19, *Sarah* יֹלֶדֶת *shall bear a son*, &c. xix. 13, *We* מַשְׁחִיתִים *are about to destroy the city.* Gen. vi. 17, *Behold, I* מֵבִיא *will cause to come a flood.* xlviii. 4. Ex. ix. 18. 1 Kings xi. 31. xiv. 10.

4. When the Verb הָיָה *to be* is added to the Participle, an Imperfect tense descriptive of continued action or condition is designated.

Job i. 14, *The cattle* הָיוּ חֹרְשׁוֹת *were ploughing.* Neh. i. 4, וָאֱהִי צָם וּמִתְפַּלֵּל *I was fasting and praying.* ii. 13, 15. 2 Chron. xxiv. 14. xxxvi. 16. Gen. iv. 17. Deut. ix. 22, 24.

5. The auxiliaries or substantive Verbs, יֵשׁ *there is* and אֵין *there is not*, are, not unfrequently, with or without Suffix pronouns, prefixed to Participles, in order to designate the present tense.

As Jud. vi. 36, *If* יֶשְׁךָ מוֹשִׁיעַ *thou savest.* Gen. xliii. 5, *If* אֵינְךָ מְשַׁלֵּחַ *thou dost not send away.* Ex. v. 16, *Straw* אֵין נִתָּן *is not given.* Lev. xxvi. 6.

NOTE. In a few cases, the Part. seems to supply the place of an Infinitive; as in Gen. xxxviii. 29, וַיְהִי כְּמֵשִׁיב יָדוֹ *and when he drew back his hand.* Jer. ii. 17. x. 23.

§ 218.

Impersonal Verbs.

1. These are made by the third person, masculine or feminine, and in the Praeter or Future tense.

E. g. וַיְהִי *and it happened;* צַר לוֹ, or וַיֵּצֶר לוֹ *it was greivious to him;* מַר לִי *it is bitter to me;* יָנוּחַ לִי *I am quiet*, lit. it is quiet to me. וַתֵּצֶר לְדָוִד *and it was grievous to David.* Jud. xi. 39, וַתְּהִי חֹק *and it became a statute.* Job iv. 5, *and now* תָּבוֹא *it comes upon thee.* Ps. xviii. 7. lxvi. 14.

§ 219.

Verbs with indefinite subjects; i. e. *the Nominative of which is* one, they, men, mankind, (*in French*, on, tout le monde, *&c.*)

These are expressed by the 3d person sing. or plural, and may have a Nominative expressed, as אִישׁ, אָדָם &c, § 205; but commonly the Nominative is understood and not expressed.

E. g. Gen. xi. 9, קָרָא *one called.* Gen. xlviii. 1, וַיֹּאמֶר *and one told.* 1 Sam. xxvi. 20, *As* יִרְדֹּף *one pursues a partridge.* xvi. 23. Job xxvii. 19. Is. ix. 5.

Is. lxiv. 3, *From everlasting* שָׁמְעוּ לֹא *one has* not heard. xlvii. 1, לֹא יִקְרְאוּ לָךְ *one* (lit. they) *shall not call thee*, &c. Dan. i. 12. Neh. ii. 7, Job vi. 2. Hosea ii. 9.

NOTE. 1. When a Nom. is expressed, it is sometimes אִישׁ, &c, and sometimes the active Part. of the Verb. E. g. Is. xvi. 10, יִדְרֹךְ הַדֹּרֵךְ *the treader shall tread*, i. e. one shall tread. Is. xxviii. 4, יִרְאֶה הָרֹאֶה *the seer sees*, i. e. one sees. 2 Sam. xvii. 9. Deut. xxii. 8. So in the Plural; Jer. xxxi. 5, נָטְעוּ נֹטְעִים *the planters shall plant*, i. e. one shall plant. Neh. ii. 3.

NOTE 2. The 3 person plur. is frequently to be rendered *passively*, in such cases, in order to represent the meaning in English; as Job xxxiv. 30, יָסִירוּ אַבִּיר *the mighty one is removed, not by the hands of men*, lit. they remove the mighty one. Prov. ix. 11, *For by me* יִרְבּוּ *are increased* (lit. they increase) *thy days, and years* יוֹסִיפוּ *are added* (lit. they add) *to thee.* Hag. i. 10. Job xxxii. 15. xix. 26. vii. 3. iv. 19. xvii. 12.

Sometimes, perhaps, the third pers. sing. may be rendered passively; as Is. xxviii. 2. Job. xxxviii. 11.

The idiom of Note 2. is not unfrequent in the N. Testament. See Luke xii. 20.

2. Sometimes the Passive Voice is used, to express the indefinite Nominatives in question.

As Gen. iv. 26, *Then* הוּחַל *one began* (lit. was begun) *to call upon the name of the Lord.* Job. vi. 2.

3. The 2d person of the Active voice is occasionally used, to express the indefinite Nominative.

Is. vii. 25, לֹא תָבוֹא שָׁמָּה *one shall not come there*, lit. thou shalt not come. Is. xli. 12. Job xviii. 4. Lev. ii. 4. Also in the common phrase, בּוֹאֲךָ *until thou comest*, i. e. till one comes.

§ 220.

Construction of Verbs with cases.

1. The Hebrew has no verbs formed, as in Greek and Latin, by the union of prepositions with them, so as to make *Composite Verbs.* But it has that which by usage is equivalent to this, viz, the sense of verbs is varied, by inserting a preposition between them and the noun with which they are constructed. Different prepositions, of course, will give a different shade to the meaning of the same Verb; and every case of union with a diverse preposition may vary the meaning of the original Root. In this way, a great variety of composite forms (composite *de facto*) of verbs are made, in Hebrew, Aramaean, and Arabic; almost exactly as we may say in English, *put*, *put by*, *put up*, *put in*, *put down*, *put aside*, *put away*, &c.

E. g. נָפַל *to fall;* נָפַל עַל *to fall over to, to fall away;* נָפַל מִן *to leave, to depart from;* נָפַל לִפְנֵי *to fall down before* [any one.]

קָרָא *to call;* קָרָא בְּ *to call to, to invoke;* קָרָא לְ *to name.*

שָׁאַל *to ask*, (when followed by the Acc. of *person;*) שָׁאַל בְּ *to consult*, e. g. an oracle; שָׁאַל *to demand*, (followed by the Acc. of the *thing* demanded.)

2. It belongs to the Lexicon to determine with what prepositions each particular Verb is constructed; and practice only can enable the student to distinguish the shades of meaning, belonging to each. Only general principles can be represented in a Syntax; and these will now be subjoined.

§ 221.

Verbs with the Accusative.

1. Active transitive verbs govern the Accusative ; but

2. Many verbs are both Transitive and Intransitive ; and, consequently, are used either with or without an object after them.

E. g. בָּכָה *to weep* and *to bemoan ;* הָלַךְ *to go*, and *to pass through ;* יָשַׁב *to dwell*, and *to inhabit*, &c.

3. In Hebrew, many verbs govern an Accusative directly, i. e. without any intervening preposition, which we must translate by inserting a preposition, in order to express the sense of them in our language.

(*a*) Various Verbs that cannot be classed.

E. g. בִּשֵּׂר *to bring good tidings to* ; מָרָה *to be refractory against* ; עָרַב *to give a pledge for*, &c.

(*b*) Some whole classes of Verbs (with occasional exceptions) take the Acc. directly, where we must generally supply a preposition.

1. Verbs of *putting off and on, of ornamenting ;* as לָבַשׁ *to clothe ;* פָּשַׁט *to unclothe ;* אָזַר *to gird on ;* עָדָה *to adorn with* ; עָטָה *to wrap up one's self with*, &c.

2. Verbs of *plenty and want ;* as מָלֵא *to be full* ; שָׂבַע *to be abundant ;* רָוָה *to satiate* (with drink); פָּרַץ *to overflow* ; חָסֵר *to lack ;* שָׁכֹל *to bereave*, &c.

3. Verbs of *dwelling in, or among ;* as שָׁכַב *to inhabit ;* גּוּר *to dwell;* זָבַל *to dwell ;* יָשַׁב *to sit*, &c.

4. Verbs of *going out and coming in, coming upon, happening to ;* as בּוֹא *to come ;* מָצָא *to find*, &c.

5. Verbs of *overflowing*, *overspreading*, &c, take the Acc. of the thing with which they overflow, &c; as *The land which* זָבַת חָלָב וּדְבָשׁ *overflows* [with] *milk and honey*. Joel iv. 18. Jer. ix. 17. Lam. iii. 48.

(*c*) Verbs Neuter can sometimes take an Accusative. Such cases resemble the English phrases, *running a race*, *fighting a fight*, &c.

E. g. חָגַג חַג *to celebrate a feast;* חוּד חִידָה *to propose an enigma*, &c.

Specially is this construction used, when more words are added, which are intended to give intensity to the expression; as Gen. xxvii. 34, וַיִּצְעַק צְעָקָה גְּדוֹלָה וּמָרָה *and he cried a loud and bitter cry*, i. e. he wept aloud and bitterly. Neh. ii. 10. Ps. xxv. 19. Jer. xvi. 4. 1 Sam. xx. 17.

§ 222.

Verbs with two Accusatives.

1. All verbs which have a *causative* meaning, (inasmuch as they imply an object acted upon, and commonly require some noun besides indicative of the instrument of action or the design of it, &c,) may govern two Accusatives, the one of which commonly respects *persons*, and the other, *things*.

2. This rule has a special application to *Piel* and *Hiphil*, as they usually have a *causative* meaning.

Gen. xli. 42, וַיַּלְבֵּשׁ אֹתוֹ בִּגְדֵי שֵׁשׁ *and he clothed him* [with] *linen garments*. Num. xx. 26, הַפְשֵׁט אֶת־אַהֲרֹן אֶת־בְּגָדָיו *strip off* [from] *Aaron his garments*.

In particular, Piel and Hiphil of Verbs signifying *to put on*, *to put off*, *to cover over*, *to adorn*, *to fill*, *to give* or *bestow*, *to take away* or *deprive*, *to teach*, and *to show*, govern an Acc. of the *person* and also of the *thing*.

3. In the same manner, as many verbs in Kal have also a *causative* meaning or one that is kindred to it, (most commonly such verbs as have the same significations as

the classes just mentioned,) so, with such a sense, they may and commonly do take two Accusatives, without any intervening preposition.

E. g. Ezek. viii. 17, מָלְאוּ אֶת־הָאָרֶץ חָמָס *they filled the land* [with] *violence.*

In the same manner may be constructed, and commonly are constructed verbs in Kal, which signify, to *clothe, cover, put on, adorn, anoint, sow, plant, to stone,* i. e. cover with stones, *to fill, to give, to deprive of, nourish, furnish, rob, to do good or evil to any one, to call or name, to command, to make one thing into another, to turn one thing into another;* as Job xxviii. 2, אֶבֶן יָצוּק נְחוּשָׁה *stone he fuses into brass,* or, *out of stone he pours brass*; so Ex. xxx. 35, וְעָשִׂיתָ אֹתָהּ קְטֹרֶת *thou shalt make it incense,* or, *thou shalt make with it* [of it] *incense.* So also, Gen. ii. 7, *God made man* עָפָר מִן הָאֲדָמָה *with the dust,* (out of the dust) *of the earth,* where עָפָר is the Acc. of *the material* as grammarians speak, and therefore is not to be translated, as Eichhorn and Gabler have rendered it, "God made man dust, out of the ground."

NOTE. But the intervention of appropriate prepositions, בְּ, לְ, מִן, עַל, before the latter noun, in these cases, is not unfrequent; so that the Hebrew, in many cases, exhibits both methods of constructing a sentence, i. e. either *with* or *without* an intervening preposition before the latter noun.

§ 223.

Verbs followed by Prepositions.

Verbs followed by בְּ, (which signifies *on, upon, with, in, by, against, among, in respect to, on account of,* &c,) are very numerous, and the peculiarities of them can be learned only by practice.

With בְּ are constructed specially, verbs signifying *to go, to come, to name, to pray to, to worship, to testify,* and verbs *of sense.* Also verbs signifying *to be angry, to trust, to comprehend, to hold, to touch, to tread on, to sin against, to upbraid, to reprove,* &c.

2. Verbs followed by לְ, (*to, for, on account of, at, as, against, towards, unto,*) are also numerous.

In older Hebrew, the Acc. often stands without a לְ, where in later Hebrew a לְ is added. Usage in respect to inserting or omitting

the לְ, often varies in regard to the same verb. In general the *making*, *attaining to*, or *becoming any thing*, requires, or rather permits a לְ to be used, before the noun which designates that thing.

E. g. 2 Sam. vii. 14, *I will be to him* לְאָב *for a father* (a father) *and he shall be to me* לְבֵן *for a son*, (a son.) 1 Sam. iv. 9, הֱיִיתֶם לַאֲנָשִׁים *be ye for men*, i. e. be men, act courageously.

The varieties of usage here, in respect to different verbs, can be learned only by practice.

3. Other particles, as לִפְנֵי, אַחֲרֵי, בְּעַד, בֵּין, בְּ, עַל, מִן, &c, are used after Verbs, to make a peculiar sense, for the most part, or to modify the meaning of the simple Verb. The student can learn these uses, only by practice.

§ 224.

Passive Voice : Construction.

1. The agent or active cause is commonly designated by לְ prefixed, when passive verbs are used.

E. g. Ex. xii. 16, *This only must be prepared* לָכֶם *by you*. Prov. xiv. 20, *He is hated even* לְרֵעֵהוּ *by his associates*.

Sometimes מִן is used instead of לְ; Cant. iii. 10. Ecc. xii. 11.

2. The Passives of Verbs governing two Accusatives, retain but one, and make the other a Nominative.

E. g. Ps. lxxx. 11, כָּסּוּ הָרִים צִלָּהּ *the mountains were covered with the shadow of it*. In the active voice it would be, *It covered the mountains* [with] *the shadow of it*. Ex. xxviii. 11. Mic. i. 10. Ex. xxv. 40.

3. Sometimes passive Verbs have an active sense; and in this case they may govern an Accusative, like active Verbs.

E. g. Job vii. 3, הָנְחַלְתִּי (Hoph.) *I have inherited months* (Acc.) *of vanity*. Ex. xx. 5. Deut. xiii. 3.

4. Many *neuter Verbs* have a *passive* sense, and are construed as *passives*, although they have the form of the active voice.

E. g. יָרַד *to descend*, and *to be fallen* ; Ezek. xxvi. 11. עָמַד *to stand*, and *to be placed*, &c ; Dan. xi. 31.

§ 225.

Verbs used as Adverbs.

1. It is a frequent case, in Hebrew, that when two Verbs immediately follow each other, (either with or without the copula between them,) the first of them is designed merely to qualify the second, and must be rendered *adverbially*.

Thus, 1 Sam. ii. 3, אַל־תַּרְבּוּ תְדַבְּרוּ *do not make much* [and] *speak*, i. e. do not say much. Job xix. 3, לֹא תֵבֹשׁוּ תַּהְכְּרוּ לִי *ye are not ashamed, ye stun me*, i. e. in a shameless manner ye stun me. Gen. xxvi. 18, וַיָּשָׁב וַיַּחְפֹּר *and he returned and dug*, i. e. he again dug. Gen. xxvii. 20. xxxi. 28. Hos. i. 6. Gen. xix. 22. xxx. 31. Ps. li. 4. lxxi. 20.

NOTE. The most common Verbs, which are thus adverbially used, are

הֵיטִיב	*to make good,*	used for	*well, skilfully.*
הוֹסִיף	*to add*	———	*again, still, once more.*
כַּלֵּה	*to end*	———	*ad finem, entirely.*
מַהֵר	*to hasten*	———	*hastily, quickly.*
הַרְבֵּה	*to increase*	———	*much, often.*
שׁוּב	*to return*	———	*again.*

Besides these, however, there are a number of other Verbs, which are occasionally used in an *adverbial* manner.*

2. The manner in which the Hebrews express the idea of *suddenly, unexpectedly, in a manner unforeseen* or *unprovided for*, deserves particular notice. It is by לֹא יָדַע *he knew not*, or לֹא יָדָעוּ *they knew not*; or by other expressions which are equivalent.

Job ix. 5, *He removes the mountains*, לֹא יָדָעוּ *they know it not*, i. e. suddenly. Ps. xxxv. 8, *Destruction comes upon him* לֹא יֵדָע *unexpectedly*. Prov. v. 6. Cant. vi. 12. Job iv. 20, מִבְּלִי מֵשִׂים *no one considering*, i. e. suddenly, unexpectedly.

* Most commonly the Infinitive form of the Verb is used, in such cases.

§ 226.

Concord of Verbs with Nominatives.

The general Rule of Concord is, that the Verb agrees with its Nominative or Subject, in *number*, *gender*, and *person*.

§ 227.

Anomalies in Concord: Number.

From this general rule, however, there are a great many exceptions in Hebrew, in regard to the Concord of number, and gender. In respect to *number*,

1. The *Pluralis excellentiae* (§ 167. 2) takes, for the most part (there are very few exceptions) a Verb in the singular.

E. g. Gen. i. 1, בָּרָא אֱלֹהִים *God created.* Ex. xxi. 29, בְּעָלָיו יוּמָת *his owner is dead.*

Cases where the *plural* verb is joined with the *Pluralis excellentiae*, may be found in Gen. xx. 13. xxxi. 53. Ex. xxxv. 7. xxxii. 4, 8. 2 Sam. vii. 23.

NOTE. Nouns that have no sing. form, like שָׁמַיִם *heavens*, פָּנִים *face*, &c, generally have a plural verb, but occasionally a singular one. Gen. ix. 15. Prov. xv. 14, in Kethib. Numb. xx. 2. xxiv. 7. xxxiii. 14.

2. Generic Nouns of the singular number, designating a class or species, i. e. nouns of multitude, often take a plural verb; (*constructio ad sensum.*)

This case is too obvious and common to need examples. Such nouns as עַם *a people*, גּוֹי *a nation*, עֵדָה *an assembly*, צֹאן *a herd*, בַּיִת *a house* (family,) אִישׁ *mankind*, הָרָשָׁע *the wicked*, &c, in every language, admit a plural as well as a sing. verb.

Sometimes the singular only is used with nouns of multitude; and sometimes a sentence begins with a verb in the singular, and proceeds with the plural; as Ex. xxxiii. 4. i. 20. Gen. vi. 1. Is. ii. 20. Ps. xiv. 1.

3. When a plural has a *distributive sense*, (i. e. means what would be equivalent to saying, *each one* of the subjects in question, or *every one* of them,) it is often coupled with a Verb in the singular.

E. g. Prov. iii. 18, תֹּמְכֶיהָ מְאֻשָּׁר *every one who takes hold of her*, (lit. they who take hold,) *shall be made happy*. Gen. xlvii. 3, רֹעֵה צֹאן עֲבָדֶיךָ *a shepherd is every one of thy servants*, lit. is thy servants. Prov. xxviii. 1. Ex. xxxi. 14. Prov. xxvii. 16.

4. When the Verb precedes its Nom. plural, not unfrequently it is put in the singular; being used here, in a kind of impersonal way, like the French *il vient des hommes, there comes some men.*

E. g. 1 Sam. i. 2, וַיְהִי לִפְנִנָּה יְלָדִים *and there was to Pennina children*, i. e. Pennina had children. Is. xiii. 22, עָנָה אִיִּים *the jackals shall howl*. 2 Sam. xxi. 6. Jud. xiii. 12. Ps. cxxiv. 5. Isai. xxx. 25. Deut. v. 7.

Note. A sentence often begins with a verb sing., in this manner, and proceeds by using a plural verb; Numb. ix. 6. Ezek. xiv. 1. Est. ix. 23. Gen. i. 14.

5. *Vice versa*, when the Nom. plur. precedes the Verb, in a very few cases only, the Verb is singular.

E. g. Ecc. ii. 7, בְּנֵי בַיִת הָיָה לִי *slaves belonged to me*. Gen. xlvi. 22, *These were the sons of Rachel* אֲשֶׁר יֻלַּד *which were* [was] *born to Jacob*. Gen. xxxv. 26. Dan. ix. 24. Is. lxiv. 10.

6. Nouns plural feminine, *relating to beasts or things*, (and not to persons,) frequently take a singular Verb; and this, whether the Verb precedes or follows the Noun. (*Technically*, this is called *Pluralis inhumanus*.)*

Ezek. xxvi. 2, נִשְׁבְּרָה דַּלְתוֹת *broken is* [are] *the gates*. Joel i. 20, בַּהֲמוֹת תַּעֲרוֹג *the beasts cry*, (lit. cries.) Jer. xlviii. 41. iv. 14. li. 29, 56. Job xxvii. 20. Ps. xviii. 35. cxix. 98. Gen. xlix. 22.

Note. The 2d pers. plur. fem. of the Fut. seems to be used in some cases for the 2d pers. sing. fem. of the same; as Ex. i. 10. Job xvii. 16. xxxvi. 13. Jud. v. 26.

* Compare neuter Plurals, in Greek.

7. The Dual of Nouns being considered simply as a plural, in respect to concord with Verbs (Verbs have no Dual,) the same anomalies take place, in regard to the Verb connected with the Dual number, as in respect to the Plural.

§ 228.

Anomalies in Concord: Pronouns.

Pronouns not unfrequently differ in respect to number or gender, or in regard to both number and gender, from the antecedent to which they relate.

(*a*) In regard to number. E. g. Deut. xxi. 10, *When thou goest forth against* אֹיְבֶיךָ *thine enemies*, (Plur.) *and God* נְתָנוֹ *gives him*, (Sing. Pron.) *into thine hand*, &c. Deut. xxviii. 48. Jos. ii. 4, *And the woman took the two men* וַתִּצְפְּנוֹ *and secreted him* (Sing. *him*, for Plur. *them*.)

(*b*) In regard to gender. For examples, see § 187.

(*c*) In regard to gender and number. E. g. Job xxxix. 14, תַּעֲזֹב בֵּיצֶיהָ *Her eggs does she leave*, the antecedent is רְנָנִים *the storks*, plur. masculine. Is. xxxv. 7, *In the dwelling place of the jackals*, (תַּנִּים mas. plur.) *and* רִבְצָהּ *in her couching place*, pron. fem. singular. Job xiv. 19. vi. 20.

NOTE. In cases of such a nature as those which are comprised in this Section, the Pronoun is sometimes to be regarded as used in a *collective sense* or a *distributive sense* (§ 227. 2, 3,) and sometimes as a neuter pronominal adjective. Comp. § 181. 2.

§ 229.

Anomalies in Concord: Gender.

1. The General Rule is, that a Verb agrees with its Nominative in Gender; but from this rule, are to be found many exceptions: For,

2. Feminine Nouns, singular or plural, sometimes take a Verb masculine, whether it precede or follow them.

E. g. 1 Sam. xxv. 27, הֵבִיא שִׁפְחָתְךָ *thine handmaid brought.* 1 Chro. ii. 48, פִּילֶגֶשׁ יָלַד *the concubine bore.* Jud. xxi. 21, כִּי יֵצְאוּ בָנוֹת

when the daughters go out. Lev. xi. 32. 1 K. xxii. 36. Ecc. vii. 7. xii. 5. Lev. ii. 8. xiii. 4. xix. 20. xxv. 5. Jer. xlix. 16. l. 46. So feminine pronouns have masculine Verbs, in Ezek. xxiii. 49. Ruth i. 8. Is. lvii. 8. Jer. iii. 5. Cant. viii. 4. iii. 5. v. 8. Imper. Mic. i. 13. Is. xxxii. 11.

3. Nouns of the common gender take either a masculine or feminine Verb; and sometimes both in the same construction.

E. g. Is. xxxiii. 9, אָבַל אֻמְלְלָה אֶרֶץ *the land mourns and is withered.* xiv. 9. 2 Sam. xxii. 8, Qeri. Job xx. 26. Jer. ii. 24.

NOTE. There are many more Nouns of the common gender in Hebrew, than has been generally supposed, (Ges. Lehrgeb. p. 472;) which accounts for many supposed anomalies of gender.

4. Nouns of multitude or *Collectives* frequently take a Verb feminine; and in some cases, even admit no other.

E. g. Ex. v. 16, חָטָאת עַמֶּךָ *thy people have sinned.* The names of nations often take a feminine Verb; as Ps. cxiv. 2. This construction resembles that of the *Pluralis fractus* in Arabic, which often takes a Verb feminine, whatever the sense of the Noun may be.

5. *Vice versa*, the masculine Noun appears, in a very few instances, to have a Verb feminine. Ecc. vii. 27. Jud. xi. 39.

Even these few instances are doubtful; for the gender of the Verb here can be accounted for, on the principle that it is used in a kind of *impersonal* way, as it often is before the Plural. Vide § 227. 4.

§ 230.

Anomalies of both Gender and Number.

1. Nouns fem. *collective*, singular, often take a plural masc. Verb. (*Constructio ad sensum.*)

E. g. 1 Sam. ii. 33, *All* מַרְבִּית (fem.) *the increase of thy house* יָמוּתוּ *shall die.* Jer. xliv. 22, שְׁאֵרִית (fem. Sing.) *the remainder of Judah, who* שָׂמוּ *set their faces,* (verb plur mas.) Zeph. ii. 9. Gen. xlviii. 6.

2. Nouns plur. masc. sometimes take a Verb singular

feminine; but almost exclusively here, the noun relates to beasts or things, and not to persons. (*Pluralis inhumanus.*)

E. g. Ps. xxxvii. 31, לֹא תִמְעַד אֲשֻׁרָיו *his steps shall not totter.* Jer. xlix. 24, חֲבָלִים אֲחָזַתָּה *sorrows take* (takes) *hold of her.* Job xiv. 19. Ezek. xvii. 9. Job xxxix. 14.

3. Nouns plur. fem. sometimes take a Verb singular masculine; specially when the Verb is placed first, and used in a kind of impersonal way. (§ 227. 4.)

E. g. Job xlii. 15, לֹא נִמְצָא נָשִׁים יָפוֹת, *so beautiful women were not found.* Jer. xlviii. 15, עָרֶיהָ עָלָה *her towns ascended* (into the fire.) 1 Kings xi. 3. Mic. ii. 6. vi. 16. Ps. lvii. 2. Is. xvii. 6. Job xxii. 9. Hab. iii. 17. Ex. xiii. 7.

§ 231.

Concord of the Verb with composite Nominatives.

1. Two Nouns *in regimen* often constitute the subject or Nom. of the Verb, and are often considered as making but *one subject*, § 135; (*constructio ad sensum.*) The Verb, consequently, may accord with either the first Noun, (which is the usual concord,) or with the second Noun, in respect to number and gender.

E. g. Gen. iv. 10, קוֹל דְּמֵי אָחִיךָ צֹעֲקִים lit. *the voice of the bloods of thy brother cry;* the Part. here agrees in number, with the latter of the two nouns in regimen. Job xxxii. 7, רֹב שָׁנִים יוֹדִיעוּ *the multitude of years shall reveal,* (Verb plur.) Is. xxii. 7, מִבְחַר עֲמָקַיִךְ מָלְאוּ *the select part of thy vallies,* (thy choice vallies) *shall be filled,* (verb plur.) Job xv. 34. xxix. 10. xxxviii. 21. 2 Sam. x. 9. Is. ii. 11. Jer. x. 21.

2. When the Verb of existence, expressed or implied, stands between the subject and predicate of a sentence, it may accord with either of them.

E. g. Gen. xxvii. 39, מִשְׁמַנֵּי הָאָרֶץ יִהְיֶה מוֹשָׁבֶךָ *rich countries shall be thine abode.* xxxi. 8. Ezek. xxxv. 15. Num. iii. 1. xxv. 33.

3. Several Nominatives connected, either all masculine,

or of different genders, usually take a Verb in the plural masculine; but often,

(*a*) The Verb conforms to the Noun which stands next to it.

As Num. xii. 1, וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן *Then spake Miriam and Aaron.* Jer. vii. 20, אַפִּי וַחֲמָתִי נִתֶּכֶת *my anger and my fury is poured out.* Est. ix. 29. Num. xx. 11. 1 Kings xvii. 15. Gen. vii. 7.

(*b*) Or the masculine gender, as the more worthy, is preferred.

E. g. Prov. xxvii. 9, שֶׁמֶן וּקְטֹרֶת יְשַׂמַּח לֵב *ointment and perfume makes glad the heart.* Hos. ix. 2.

Note. Where there are several subjects connected, and the sentence begins with a verb singular, it commonly proceeds with a verb plural. Gen. xxi. 32. xxiv. 61. xxxi. 14. xxxiii. 7.

§ 232.

Change of Construction in the same sentence.

Uniformity of construction in the same sentence, is by no means a property of the Hebrew style. Changes are common, as it respects several particulars.

1. Sentences often begin with an Infinitive mood, (having a prefix preposition and being used in a *finite* sense, § 213. 5) and proceed with a Verb in a *finite mood.*

E. g. Ps. lx. 2, בְּהַצּוֹתוֹ—וַיָּשָׁב *when he strove and returned.* Gen. xxxix. 18, בַּהֲרִימִי קוֹלִי וָאֶקְרָא *when I raised my voice and cried.* Is. xviii. 5. xlix. 5. xxx. 12. Amos i. 11. ii. 4. Gen. xxvii. 45. Job xxviii. 25. xxix. 6. xxxviii. 7.

2. Sentences often begin with a Participle, and then proceed with a *finite* Verb.

E. g. Prov. xix. 26, מְשַׁדֶּד־אָב יַבְרִיחַ אֵם *He who abuses his father,* [and] *chases away his mother.* Prov. ii. 14. Is. v. 11. lvii. 3. xlviii. 1. Gen. xxvii. 33. Ps. xv. 2, 3, &c.

3. The most remarkable changes are those in respect

to the person of Verbs; which, however, are limited chiefly to poetry. These are

(*a*) A transition, in the same sentence, from the *third person* to the *second;* and *vice versa.*

Is. i. 29, *For* THEY *shall be ashamed of the groves, which* YE *have loved.* Gen. xlix. 4, (poetic) THOU *wentest up to thy father's bed*—HE *went up to my couch.* Mic. vii. 18. Mal. ii. 15.

(*b*) A transition from the *first* person to the third; which however is unfrequent, and for the most part is altered in the *Qeri.*

E. g. Is. xlii. 24. xliv. 24, 25, *I am Jehovah who made the universe,* HE *frustrates the signs,* &c.

§ 233.

Constructio elliptica of Verbs.*

This occurs when a Verb is used, which *implies* some noun after it that is not expressed. This happens in phrases which *often* occur.

E. g. מִלֵּא אַחֲרֵי יְהוָֹה *to complete after Jehovah,* the full phrase would be מִלֵּא לָלֶכֶת אַחֲרֵי יְהוָֹה *completely to follow Jehovah.* So חָרַד אֶל, or פָּחַד אֶל *he feared to,* fully, *he turned trembling to* [some one.] So יָשַׁן מָוֶת *he slept death,* fully, *he slept the sleep of death.*

§ 234.

Adverbs.

1. In Hebrew, Adverbs frequently supply the place of Nouns or Adjectives, and consequently admit of a similar construction. They stand, therefore,

(*a*) In apposition with nouns, which they qualify.

E. g. מְעַט מַיִם *a little water;* אֲנָשִׁים מְעַט *few men;* עֵצִים הַרְבֵּה *much wood.*

(*b*) Or as the Genitive after Nouns.

E. g. דְּמֵי חִנָּם *innocent blood;* מְתֵי מְעַט *few men;* צָרֵי יוֹמָם *daily persecutors.*

* This is commonly named by grammarians, *Constructio praegnans.*

2. Adverbs sometimes receive prefix prepositions, in the same manner as Nouns.

E. g. אֶל חִנָּם *gratis;* בְּפִתְאֹם *suddenly;* בָּכָה *so*, lit. *in the so.*

3. Repetition of them denotes intensity.

E g. מְאֹד מְאֹד *very much;* מַטָּה מַטָּה *deeper and deeper;* הֵנָּה וָהֵנָּה *here and there.*

4. The word יֵשׁ is properly an Adverb, meaning *there, extant;* but is used as the Verb of existence, with Suffixes of all genders, persons, and numbers.

5. The Hebrews have no Adverb corresponding to our affirmative, *Yes.* Instead of such a word, they use,

(*a*) A personal pronoun; as Gen. xxvii. 24, *Art thou my son Esau? and he said,* אָנִי *I = I am he*, or *yes.*

(*b*) A periphrasis of a personal pronoun; as 2 Sam. ix. 6, *Art thou Mephibosheth? And he said,* הִנֵּה עַבְדֶּךָ *behold, thy servant!*

§ 235.

Particles of Negation.

1. לֹא *not*, is used in all cases of negation, and with verbs of any mood or tense.

2. אַיִן, אֵין (the opposite of יֵשׁ) means *not there, nothingness, not extant*; and is used more commonly with Participles, and Suffix pronouns, like יֵשׁ; as אֵין נִתָּן *is not given*; אֵינֶנִּי *I* [am] *not.*

3. אַל *not*, commonly placed before the Future, in prohibitions, or warnings; rarely a mere word of negation.

4. בַּל *not*, (poetic) before Futures, and in different forms; as בְּלִי, לִבְלִי, בִּלְתִּי, לְבִלְתִּי, *not, that not, without*, &c.

5. לֹא כֹל, אֵין כֹּל means absolute negation, *no one, none at all*, &c.

6. Two negatives only strengthen the negation; as 1 Kings x. 21, אֵין כֶּסֶף לֹא נֶחְשָׁב *silver was not at all regarded.*

7. A negative particle is sometimes added to adjectives and nouns to qualify the sense of them; as לֹא חָכָם *foolish*, lit. not wise; לֹא חָסִיד *unmerciful;* בְּלִי שֵׁם *disgraced;* לֹא אֵל *no God at all;* לֹא־עָם *not a nation*, i. e. not entitled to this honor, or deserving of this name; לֹא אָדָם *not a mortal man;* לֹא עֵץ *no wood at all.*

§ 236.

Interrogatives.

1. הֲ *utrum?* and אִם *ne?* are connected in the same sentence, as the Latin words are, by which they are here translated.

E. g. הֲנֵלֵךְ אִם נֶחְדָּל *Shall we go, or shall we forbear?*

2. The Interrogative sign is not unfrequently omitted.

As Gen. xxvii. 24, אַתָּה זֶה בְּנִי *art thou my very son?* Gen. iii. 1, אַף כִּי *Is it so then, instead of* הַאַף כִּי. 1 Sam. xxvii. 10. Job xl. 25. 2 Sam. xviii. 29. Ex. viii. 22. 1 Sam. xvi. 4. xxx. 8.

Specially when לֹא is used, the sign of interrogation is omitted; as Job ii. 10. Jonah iv. 11. Lam. i. 12. iii. 36. 2 Kings v. 26. Ex. viii. 22. Job xiv. 16.

3. As in English, interrogation frequently implies a negative. In this way several interrogative particles come to imply a negative sense.

E. g. (*a*) הֲ; 2 Sam. vii. 5, הַאַתָּה *will thou build me an house?* i. e. thou shalt not; see 1 Chron. xvii. 4. Is. xxvii. 7. Prov. xxiv. 28.

(*b*) מָה *what?* negative in Job xvi. 6. Cant. viii. 4. Prov. xx. 24. Dan. i. 10.

(*c*) אִם *ne;* Hos. xii. 12. Job. xxxix. 13. xvii. 13, 16. xix. 5. But אִם usually implies a negative question, not a simple negation.

4. הֲלֹא (compounded of הֲ and לֹא,) *nonne?* but also equivalent in many cases to הִנֵּה, *ἰδοὺ, ecce*; as the corresponding Arabic Particles are; Deut. xi. 30. Job. iv. 21. viii. 10. Prov. viii. 1. xiv. 22. xxii. 20. 2 Kings xx. 20, compare 2 Chron. xxxii. 32. 2 Kings xxi. 17, comp. 2 Chron. xxxiii. 18. 2 Kings xxii. 28, comp. 2. Chron. xxxv. 27. In all the cases of comparison, where the writer in Kings uses הֲלֹא, the writer in Chron. uses הִנָּם *ecce illa! ecce!* In the same manner, the Arabians use ألا ألّا هلا هلّا, &c, for *ἰδοὺ, ecce!*

§ 237.

Of Prepositions.

1. Composite Prepositions, *in some cases*, do not differ in sense from the simple forms.

Thus מֵאַחֲרֵי = אַחֲרֵי i. e. *after;* מֵעַל = עַל *on, upon;* לְמִן = מִן *from, of.*

2. *Vice versa*, the simple Prepositions sometimes have the same sense as the composite ones.

E. g. תַּחַת=מִתַּחַת *from under*; Num. v. 20. Ezek. xxiii. 5. עִם=מֵעִם, Hos. xii. 1.

The Preposition בְּ has, not unfrequently, a peculiar use, in which it appears to us to be pleonastic.

E. g. Ps. cxviii. 7, יְהוָה לִי בְּעֹזְרָי *Jehovah is my helper*, lit. in, among my helpers. So Ps. liv. 6. xcix. 6. Jud. xi. 35. Job xxiv. 13. Ex. xxxii. 22, *Thou knowest this people* בְּרָע הוּא *that they are evil*, lit. that it is in evil.

Note. Beth thus used is technically called by Grammarians, *Beth essentiae*, or *Beth pleonastic*.

As mere pleonasm, it appears in Hos. xiii. 9, כִּי בִי בְעֶזְרֶךָ *because my help is in thee*, lit. because for me in thy help. So Ps. lxviii. 5. Is. xxvi. 4. Prov. iii. 26. Is. xlv. 14. Job xviii. 8. Ez. iii. 3. In the three last cases, it stands even before the subject of a sentence.

Note 2. Beth is used still more extensively in this pleonastic manner, in Arabic. See De Sacy. Gram. Arab. I. p. 356.

4. מִן is pleonastic in a similar manner, Deut. xv. 17. Lev. iv. 2. comp. v. 13. Ezech. xviii. 10. So often in Arabic.

5. בְּ is used in the same sense as כְּ, in some cases; as Ps. xxxvii. 20, כָּלוּ בֶעָשָׁן כָּלוּ *they vanish away, like* (lit. with, in) *smoke they vanish*. xxxix. 7. cii. 4. Job xxxiv. 36.

§ 238.

Conjunctions.

1. The Hebrew language has but few Conjunctions, on which account some of them, (specially וְ) have a great variety of signification. These, however, are best learned from the Lexicon and practice.

2. The Conjunction אִם *if*, in the beginning of an oath or adjuration, is a negative; as Cant. ii. 7, *I adjure you*,

daughters of Jerusalem, אִם תָּעִירוּ *that ye wake not*. So Greek εἰ, Heb. iii. 11.

But אִם לֹא, in such a connexion, is affirmative; Jos. xiv. 9, *And Moses sware* אִם לֹא *surely the land shall be thine.*

Probably there is an Ellipsis, in such a formula of an oath. See the formula *in extenso*, 1 Sam. iii. 17. 2 Sam. iii. 35. xix. 14. 2 K. vi. 31.

3. The Conjunction וְ, besides having the usual sense of a copulative, means also, *that*, *in order that*, *then*, *namely*, *indeed*, *and indeed*, *as* (between comparative propositions,) *when*, *nor*, *but*, § 240. 13. note.

§ 239.

Interjections.

1. Interjections indicative of threatening *commonly* (not always) take a preposition after them, which governs the Dative; as אוֹי לָנוּ *wo to us!*

2. הִנֵּה הֵן governs the Accusative; sometimes, however, it stands merely for אִם *if*, as is common in Chaldee.

§ 240.

Ellipses.

These are numerous in Hebrew, as indeed they are in all languages. The design of this section is, to mention those which are most deserving of notice.

1. The Verb of existence, הָיָה, is commonly omitted between a subject and predicate; specially when the predicate stands first; as גָּדוֹל יְהוָֹה *Great* [is] *Jehovah.*

2. When the words of any speaker are cited, very often the sign of quotation (אָמַר *he said*, or *saith*,) is omitted, and must be supplied from the sense of the passage.

See Ps. viii. 4, 5. x. 4. Job viii. 18. ix. 19. Numb. xxiii. 9. Ps. lii. 9. lix. 8.

3. Several Ellipses of Verbs and other parts of speech are occasionally found, specially in poetry, which are too various to be the subject of limitation by Syntax.

See Job xxxix. 24. Is. lxvi. 6. Ps. vi. 4. iii. 9. iv. 3. vii. 8. Jer. xi. 15. 1 K. xi. 25. 2 K. vi. 33. 2 Sam. xxiii. 17. Hos. viii. 1. Prov. vi. 26.

4. The Accusative case, after certain Verbs which are of frequent usage, is often omitted, as being unnecessary to render the language intelligible.

Thus יָלְדָה *she bore*, i. e. *children ;* כָּרַת *he concluded*, i. e. בְּרִית *an agreement ;* נָטָה *he inclined*, i. e. אֹזֶן *the ear ;* נָשָׂא *he lifted up*, i. e. קוֹל *the voice ;* עָרַךְ *he arranged*, i. e. מִלִּים *words*, (i. e. he prayed, spoke, &c.) These must be learned by practice.

5. Sometimes the Nominative case is omitted.

As וַיִּחַר לוֹ *it was hot to him*, i. e. אַף *anger*, = his anger was hot, or he was angry.

וַתָּחָס עָלֶיךָ *and it pitied thee*, i. e. mine eye pitied.

NOTE. The word יְהוָֹה is not unfrequently omitted, in cases where the sense requires it as the subject of a sentence. See Prov. x. 24. xii. 12. xiii. 21. Job iii. 20. Eccl. ix. 9.

6. When the subject of a proposition is required by the sense to be repeated in the predicate, with some addition, the actual repetition of it rarely takes place.

Cant. i. 15, עֵינַיִךְ יוֹנִים *thine eyes* [are the eyes] *of doves.* Ps. xviii. 34. xlviii. 7. lv. 7. Is. lii. 14.

7. In the designation of weights and measures, the ordinary words which express the standard of them, are commonly omitted.

As אֶלֶף כֶּסֶף *a thousand* [shekels] *of silver ;* עֲשָׂרָה זָהָב *ten* [shekels] *of gold ;* שֵׁשׁ שְׂעֹרִים *six* [ephas] *of barley ;* שְׁתֵּי לֶחֶם *two* [loaves כִּכָּר] *of bread.*

8. In expressing the day of the month, the word *day* is commonly omitted. Gen. viii. 13.

9. Prepositions are sometimes omitted, where the sense requires them.

(*a*) בְּ; as Ps. lxvi. 17, פִּי [with] *my mouth I cried.* (*b*) לְ; as Prov. xxvii. 7, נֶפֶשׁ רְעֵבָה [To] *the hungry soul, any bitter morsel is sweet.* xiii. 18. xiv. 22. (*c*) מִן; Ecc. ii. 24, *Nothing is better* שֶׁיֹּאכַל [than] *to eat.* (*d*) כְּ commonly excludes בְּ; as כִּימֵי עוֹלָם *as* [in] *the days of old*, for כְּבִימֵי.

10. In poetic parallelism, a preposition expressed before a word in the first member is not unfrequently omitted before the corresponding word in the second member.

As Job xii. 12, בִּישִׁישִׁים *With the aged is wisdom*, וְאֹרֶךְ יָמִים *and* [with] *length of days is understanding.* Is. xliv. 28. xxviii. 6. Job xxxiv. 10. Gen. xlix. 25. Job xxx. 4. Is. xlviii. 9. xlix. 7. lxi. 7.

11. Very frequently, Conjunctions are omitted, between the parts of a sentence, which would express the relation of the latter part to the former; or their place is supplied merely by וְ *and.*

E. g. Gen. xix. 23, *And the sun was rising* בָּא וְלוֹט *and* (i. e. when) *Lot entered Zoar.* Prov. xi. 2, *Pride cometh* וַיָּבֹא *then cometh* (lit. and cometh) *shame*; or *Does pride come? Then shame will follow.* Gen. xliv. 4. Ex. iii. 18. xvi. 21. xvii. 6. Ps. cxlviii. 5.

NOTE. *Vav copulative* here is rendered, *as, when, then,* &c, merely *ab exigentia loci;* the appropriate Conjunction being omitted. In technical language, that part of the sentence which in such cases precedes the Vav, is called *Protasis*, and that which follows, *Apodosis*. These terms are very convenient, and are needed in grammatical exegesis.

12. In many cases, Conjunctions are omitted between *words* which in sense are connected together.

(*a*) *Vav copulative* is omitted, between words connected. This is called *constructio asyndeta*, from the Greek *ἀσύνδετον*, i. e. wanting the *σύνδετον, article* or *connecting link.*

E. g. תְּמוֹל שִׁלְשֹׁם *yesterday* [and] *the day before.* Jud. xix. 2, יָמִים

אַרְבָּעָה חֳדָשִׁים *a year* [and] *four months.* Hab. iii. 11, שֶׁמֶשׁ יָרֵחַ *sun* [and] *moon.* Nah. iii. 1. Ps. lxv. 3. Is. lxiii. 11. Ex. xv. 9. Jud. v. 27.

NOTE. The *asyndic construction* belongs principally to common phraseology, (which it is the custom of all languages to shorten,) or to animated, pathetic expressions in poetry.

(*b*) וְ or אוֹ *or*; 2 Kings ix. 32, שְׁנַיִם שְׁלֹשָׁה *two* [or] *three eunuchs.* 1 Sam. xx. 12. Is. xvii. 6.

(*c*) כְּ *as*; —Is. xxi. 8, וַיִּקְרָא אַרְיֵה *he will roar* [as] *a lion.* Ps. xi. 1, נוּדוּ הַרְכֶם צִפּוֹר, *fly to your mountain,* [as] *a bird.* Is. li. 12. *The son of man who shall be made* חָצִיר [as] *grass.* Job xxiv. 5. Ps. xl. 8. Nah. iii. 12, 13. Specially, when the following member of a sentence has כֵּן *so*, is כְּ (*as*) omitted before the first member; as Is. lv. 9, *For* [as] *the heavens are higher than the earth,* כֵּן *so are his ways above,* &c. Ps. xlviii. 6. Job vii. 9. Jud v. 15.

(*d*) The conditional particles, אִם כִּי *if, provided that, although,* are not unfrequently omitted. Is. xlviii. 21, *They shall not thirst,* בֶּחֳרָבוֹת הוֹלִיכָם [if, although, provided that] *he should conduct them through the desert.* Job. xix. 4. Ps. cxxxix. 11. Gen. xlii. 38. Ex. iv. 23.

(*e*) The conditional particles כִּי, אֲשֶׁר *that,* are sometimes omitted; as Ps. ix. 21, *The nations shall know* אֱנוֹשׁ הֵמָּה [that] *they are mere men.* Ps. l. 21. lxi. 8. Job xix. 25. Lam. i. 21.

13. Two negative propositions following each other, in the same construction, (specially in poetic parrallelism,) the negative particle is sometimes omitted in the second proposition.

E.g. 1 Sam. ii. 3, *Speak* NOT *proudly,* יֵצֵא עָתָק *let* [not] *any rash thing proceed from your mouth.* Ps. ix. 19, *For he will* NOT *always forget the poor; the expectation of the afflicted shall* [not] *always perish.* Job xxviii. 17. xxx. 20. Is. xxiii. 4. xxxviii. 18. xliii. 22.

NOTE. When a negative is expressed in the first member of a parallelism, and the second has a *Vav* prefixed to it, that *Vav* should be rendered disjunctively, i. e. *nor,* or *but.*

E. g. Ps. xliv. 19, *Our heart has* NOT *turned back from thee,* וַתֵּם אֲשֻׁרֵינוּ NOR *our steps declined from thy paths.* Is. xli. 28, *I looked and there was* NO *man; of them,* NONE *gave counsel; I inquired of them,* וְיָשִׁיבוּ NOR *did any answer;* or, BUT *none gave answer.* Job iii. 10. Is. xxviii. 27. Deut. xxxiii. 6.

14. In poetry, Ellipses of nouns, verbs, and other words sometimes occur, which can be discovered in no other way, than by an attentive consideration of the writer's meaning.

Thus, Is. xlviii. 11, *How shall* [my name, or glory] *be profaned! I will not give my glory to another.* xlix. 7, *Kings shall see and rise up; princes* [shall behold] *and do reverence.*

NOTE. A thorough attention to the principles of this Section, would cast light on many passages of Scripture, which in the present translation appear very obscure.

§ 241.

Of Zeugma.

Such is the name which is given to an expression, where *two* subjects have a verb, &c, in common, which expresses action, &c, that can with strict propriety be applied only to *one* of the subjects. E. g.

Job iv. 10, *The voice of the lion, and the teeth of the young lions are broken out;* i. e. the roaring of the lion [is made to cease,] and the teeth, &c. Gen. xlvii. 19, *wherefore should we die, we and our land?* i. e. our land [become desolate.] Gen. iii. 15. Is. lv. 3. Hos. i. 2. Jer. xv. 8. Est. iv. 1.

Similar to the cases just presented, are those where Nouns are grammatically connected with preceding Nouns, when, in respect to sense, such connexion cannot be admitted.

E. g. Ps. lxv. 9, *Thou makest* מוֹצָאֵי *the outgoings of the morning and the evening to rejoice;* where *outgoings* cannot be predicated of evening.

Gen. ii. 1, *The heavens and the earth*, and all צְבָאָם *the host of them;* i. e. the host of the heavens, viz. the stars. Com. Neh. ix. 6.

§ 242.

Hendiadys.

Such is the name, by which Grammarians call that form of speech, which connects two Nouns by the Conjunction

and, and puts them in the same case, when, in respect to meaning, one of these Nouns is to be considered as the *Genitive* following the other, or as an Adjective qualifying it. The word *Hendiadys*, is derived from the Greek, *ἐν δια δυοιν, one thing by two.*

E. g. Gen. i. 14, *And they shall be for signs* וּלְמוֹעֲדִים *and for seasons*, i. e. they shall be for the signs of seasons, &c. Gen. iii. 16, *I will multiply thy sorrow and thy conception*, &c, i. e. I will multiply the *sorrows of thy conception*. Job x. 17, *Misfortunes and a host*, i. e. a host of misfortunes. iv. 16, *Stillness and a voice*, i. e. a low voice. 1 Kings xix. 12. Jer. xxix. 11. 2 Chron. xvi. 14.

§ 243.

Quotation, or reciting the words of another.

This is commonly done by express notice, viz, by prefixing וַיֹּאמֶר, לֵאמֹר, or כִּי (in the New Test. *οτι*;) but sometimes these signs are omitted, specially in poetry. Gen. xii. 13. Ps. x. 13. Job. xxxv. 14. Ps. ii. 6, 7.

§ 244.

Parenthesis.

Of Parenthesis, there is no sign whatever in Hebrew; and for the most part, it is unnecessary to adopt it. The sense only can determine when it should be used.

A remarkable instance of complicated, parenthetic expression occurs, in Dan. viii. 2, *And I saw in vision, (and when I saw, I was in Shushan,) and I saw, (I was then by the waters of Ulai,) and I lifted up my eyes and saw, and beheld!* &c. Gen. xxiv. 10. 2 Chron. xxxii. 9. Ex. xii. 15. Ps. xlv. 6. Is. lii. 14.

§ 245.

Peculiar location of words.

1. אָמַר *he said*, or *saith*, as a sign of quotation, is *commonly* placed before the words quoted; sometimes however inserted in them, like the Latin *inquit*.

E. g. Is. xlviii. 22, *There is no peace,* אָמַר יְהוָה *saith Jehovah, to the wicked.* Ex. v. 16. Gen. iii. 3.

2. The Acc. case, or object of the Verb, *usually* stands *after* the Verb; but in some cases it is placed before it.

E.g. Ps. xi. 5, יְהוָה צַדִּיק יִבְחָן *Jehovah will try the righteous.* vi. 10. xlix. 6.

3. Particles of qualification, in a very few cases, are separated from the Verb which they qualify.

E. g. Ps. vi. 2, אַל בְּאַפְּךָ תוֹכִיחֵנִי *In thine anger, do not chastise me.*

§ 246.

Paronomasia.

Such is the name given to an expression, which contains two words, that are purposely chosen so that they may resemble each other in *sound*, while in sense they may differ; a very favorite figure of rhetoric among the Hebrews, and common in the oriental languages, in general.

It differs from our rhyme, inasmuch as the words which constitute it do not necessarily stand at the end of parallelisms or strophes, but may be placed together in any part of a sentence, and are found in prose as well as poetry.*

(*a*) Examples where like sounding words are put together. Gen. i. 2, תֹהוּ וָבֹהוּ *desolate and empty.* iv. 12, נָע וָנָד *a fugitive and a vagabond.* xviii. 27, עָפָר וָאֵפֶר *dust and ashes.* Job xxx. 19. Is. xxviii. 10, 13, צַו לָצָו צַו לָצָו קַו לָקָו קַו לָקָו *law here, and law there; precept here, and precept there.* xxiv. 17, פַּחַד וָפַחַת וָפָח *terror and a snare and a sling.* Ps. xviii. 8. Lam. iii. 47. Jer. xlviii. 43, 44. Is. xxiv. 3, 4.

(*b*) Examples where like sounding words are separated. Hos. viii. 7, קָמָה *the stalk yields no* קֶמַח *meal.* Is. v. 7, *And he looked* לְמִשְׁפָּט *for equity, and lo* מִשְׂפָּח *shedding of blood; for* צְדָקָה *righteousness, and lo* צְעָקָה *the cry of the oppressed.* vii. 9, *If* לֹא תַאֲמִינוּ *ye will not believe, then* לֹא תֵאָמֵנוּ *ye shall not be established.* lxi. 3, *he shall appoint* פְּאֵר תַּחַת אֵפֶר *beauty instead of ashes.* Ps. xl. 4. lii. 8. Zech. ix. 5. Gen. xlii. 35. Ps. lxviii. 3. Amos v. 26.

* Besides the name *paronomasia*, the Greek rhetoricians called it, also, *παρηχησις, παρωνυμια*; the Latins, *agnominatio, annominatio.*

(*c*) In some cases, even the ordinary form of words is changed, in order to construct this favorite mode of expression: Thus, Ezek. xliii. 11, מוֹצָאָיו וּמוֹבָאָיו, where מוֹבָא stands for מָבוֹא. Ps. xxxii. 1, נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה where נְשׂוּי stands for נְשׂוּא. See Mic. i. 8. Ezek. vii. 11. Amos v. 26. Ps. xviii. 27.

(*d*) In other cases, a word sounding *in some degree* like another one, is chosen to be associated with it.

Thus, Joel i. 15, *It shall come* כְּשֹׁד מִשַּׁדַּי *as destruction from the Almighty*. Jer. li. 2, *I will send against Babylon* זָרִים *barbarians* וְזֵרוּהָ *and they shall scatter her*. Isai. xxxii. 7, כֵּלַי כֵּלָיו *the armour of the crafty is evil*. Ezek. vii. 6, קֵץ בָּא בָּא הַקֵּץ הֵקִיץ אֵלָיִךְ, *the end is come, come is the end, it is waked up against thee*. Is. i. 23, שָׂרַיִךְ סֹרְרִים *thy princes are revolters*. Hos. ix. 15. Is. lvii. 6. Amos viii. 2.

(*e*) Somewhat different from the paronomasia already described, is the case, where the *same word* is used in the same construction, but with a different meaning.

Thus, Ecc. vii. 6, *Like the noise* (or crackling) הַסִּירִים *of thorns under* הַסִּיר *a pot*. Jud. x. 4, *Jair had thirty sons, and they rode upon thirty* עֲיָרִים *asses' colts, and had thirty* עֲיָרִים *cities*. Jud. xv. 16, *With the jaw bone* הַחֲמוֹר *of an ass have I slain* חֲמוֹר חֲמֹרָתָיִם *one heap, two heaps*. 1 Sam. i. 24, *And* הַנַּעַר נָעַר *the lad was yet a lad*. Jer. i. 11, *What seest thou, Jeremiah?* Ans. *A rod* שָׁקֵד *of the almond tree. Then God said, Well; for I* שֹׁקֵד *watch over*, &c.

(*f*) Proper names are frequently made the occasion of paronomasia.

Thus, Mic. i. 10, בַּכוֹ אַל תִּבְכּוּ *In Acco weep not*; בְּבֵית לְעַפְרָה *in Beth Leaphra, roll thyself* עָפָר *in the dust*. Mic. i. 14, *the house* אַכְזִיב *of Achzib* לְאַכְזָב *are liars*. Zeph. ii. 4, עַזָּה עֲזוּבָה *Gaza is forsaken*. Gen. ix. 27, *God* יַפְתְּ לְיֶפֶת *will enlarge Japhet*. Gen. xlix. 8, יְהוּדָה *O Judah, thy brethren* יוֹדוּךָ *shall praise thee*. xlix. 16, דָּן יָדִין *Dan shall judge his people*. xlix. 19, גָּד גְּדוּד יְגוּדֶנּוּ *Gad, a host shall press upon him*. Ruth i. 20. Neh. ix. 24. Num. xviii. 2. Is. xxi. 2. Jer. vi. 1. xlviii. 2. Ezek. xxv. 16. Hos. ii. 25. ix. 16. Amos v. 5.

NOTE. In the New Testament, Paronomasia is a very common figure; e. g. *Let the dead bury their dead*, &c. From the sacred writers it passed into the language of ecclesiastics; and the monks of the middle ages, and the older English Divines, abound to excess in this figure. It was so much overdone, indeed, by some of the older writers, that a general disgust with it succeeded; and the modern rhet-

oric of the west, (I might add, some of the more ancient rhetoric of Greece and Rome,) has almost entirely excluded the use of *paronomasia*, in a dignified style. We call it, by way of expressing disapprobation, *punning* or *quibbling*, and admit it only in ephemeral publications, and low poetry. Such is the difference of taste, between the East and the West. But in passing sentence upon the *paronomasia* of the Old aud New Testament writers, we should always remember, that those writers only indulged in what was regarded as a beauty of style, in their age and country. We may indeed believe that our taste is more correct than theirs, in regard to the figure in question; but still every considerate man will acknowledge, that there are not a few subjects within the province of taste, about which the best judges of style among us are not agreed. *De gustibus non disputandum* is a maxim, which, though it may have limits, is not without some real meaning. How shall we demonstrate that the *Oriental* nations, (for *paronomasia* is by no means confined to the writings of the Hebrews,) had a depraved and childish taste, in regard to the figure in question? And even if it could be demonstrated, it would form no objection of consequence against the style of the Scriptures. When God speaks to men, he speaks in language which the men of that age and nation use, to whom he speaks. Did Paronomasia abouud in Palestine, when the Scriptures were written; and was it regarded as a graceful ornament of style; who could expect that the sacred writers would not adopt it? And who can be offended at it with any more justice, than he can at the thousand peculiarities of the Hebrew language itself, in which it differs from the languages of the West.

The *capiatur Capua*, and *cremetur Cremona*, of the Latins are well known; and what shall we say, concerning the prince of Orators and Rhetoricians, who in his oration against *Verres*, asks, "*who has ever heard of such an* EVERRICULUM (as Verres) *in any province whatever?*" In spite of all the arguments of rhetoricians, (who no doubt are in the right here, as a mere matter of correct taste,) orators at the bar, and in the pulpit; speakers in common conversation, specially where wit is displayed; and many writers of no small degree of excellence, not unfrequently resort to Paronomasia: and they always find it grateful to the minds of unlettered men.

APPENDIX.

[A.] p. 28.

Paradigm of the Hebrew Signs of Numbers, and of the Cardinals and Ordinals.

No. I. From 1 to 10.

Signs.	*Nos.*	*Masc. abs.*	*Const.*	*Fem. abs.*	*Const.*	*Ordinals.*
א	1	[a] אֶחָד	אַחַד	[b] אַחַת	אַחַת	
ב	2	שְׁנַיִם	שְׁנֵי	[c] שְׁתַּיִם	שְׁתֵּי	שֵׁנִי
ג	3	שְׁלֹשָׁה	שְׁלֹשֶׁת	שָׁלשׁ	שְׁלשׁ	שְׁלִישִׁי
ד	4	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע		רְבִיעִי
ה	5	חֲמִשָּׁה	חֲמֵשֶׁת	חָמֵשׁ	חֲמֵשׁ	[d] חֲמִשִּׁי
ו	6	שִׁשָּׁה	שֵׁשֶׁת	שֵׁשׁ		שִׁשִּׁי
ז	7	שִׁבְעָה	שִׁבְעַת	שֶׁבַע	שְׁבַע	שְׁבִיעִי
ח	8	שְׁמֹנָה	שְׁמֹנַת	שְׁמֹנֶה		שְׁמִינִי
ט	9	תִּשְׁעָה	תִּשְׁעַת	תֵּשַׁע	תְּשַׁע	תְּשִׁיעִי
י	10	עֲשָׂרָה	עֲשֶׂרֶת	[e] עֶשֶׂר		עֲשִׂירִי

No. II. *Cardinals from* 11 *to* 19.

		Masc.	*Fem.*
י״א	11	אַחַד עָשָׂר	אַחַת עֶשְׂרֵה
		עַשְׁתֵּי עָשָׂר	עַשְׁתֵּי עֶשְׂרֵה
י״ב	12	שְׁנֵים עָשָׂר	שְׁתֵּים עֶשְׂרֵה
		שְׁנֵי עָשָׂר	שְׁתֵּי עֶשְׂרֵה

(*a*) Once חַד (Aram.) (*b*) For אַחֶדֶת. § 41. 2. *d.*

(c) For שְׁנְתַּיִם, the Daghesh lene in ת marks the omitted נ.

(*d*) And חֲמִישִׁי. (*e*) עָשׂוֹר = *decas, decade.*

י״ג	13	שְׁלשָׁה עָשָׂר	שְׁלשׁ עֶשְׂרֵה
י״ד	14	אַרְבָּעָה עָשָׂר	אַרְבַּע עֶשְׂרֵה
ט״ו	15	חֲמִשָּׁה עָשָׂר	חֲמֵשׁ עֶשְׂרֵה
י״ו	16	שִׁשָּׁה עָשָׂר	שֵׁשׁ עֶשְׂרֵה
י״ז	17	שִׁבְעָה עָשָׂר	שְׁבַע עֶשְׂרֵה
י״ח	18	שְׁמֹנָה עָשָׂר	שְׁמֹנֶה עֶשְׂרֵה
י״ט	19	תִּשְׁעָה עָשָׂר	תְּשַׁע עֶשְׂרֵה

No. III. *Cardinals from 20 to 90.*

כ	20	עֶשְׂרִים	ס	60	שִׁשִּׁים
ל	30	שְׁלשִׁים	ע	70	שִׁבְעִים
מ	40	אַרְבָּעִים	פ	80	שְׁמֹנִים
נ	50	חֲמִשִּׁים	צ	90	תִּשְׁעִים

No. IV. *Hundreds.*

ק	100	מֵאָה	ת״ר	(ם) 600	שֵׁשׁ מֵאוֹת
ר	200	מָאתַיִם	ת״ש	(ן) 700	שְׁבַע מֵאוֹת
ש	300	שְׁלשׁ מֵאוֹת	ת״ת	(ף) 800	שְׁמֹנֶה מֵאוֹת
ת	400	אַרְבַּע מֵאוֹת	תת״ק	(ץ) 900	תְּשַׁע מֵאוֹת
ת״ק (or ך)	500	חֲמֵשׁ מֵאוֹת			

No. V. *Thousands.*

א̈	1,000	אֶלֶף	30,000	שְׁלשׁ רִבּוֹת
ב̈	2,000	אַלְפַּיִם	40,000	אַרְבַּע רִבּוֹא
ג̈	3,000	שְׁלשֶׁת אֲלָפִים &c.	120,000	שְׁתֵּים עֶשְׂרֵה רִבּוֹ
	10,000	רְבָבָה (רִבּוֹ, רִבּוֹא)		i. e. 12 times 10,000.
	20,000	שְׁתֵּי רִבּוֹת	600,000	שֵׁשׁ מֵאוֹת אֶלֶף

Notes.

No. 1. אֶחָד is used as an adjective; and sometimes in the Plural, as אֲחָדִים.

From 3 to 10, the *Dual* form of the Cardinals is used *adverbially;* as שִׁבְעָתַיִם *sevenfold*, אַרְבַּעְתַּיִם *fourfold*, &c.

No. II. *Ten* has both a masc. and fem. form, and the units before it are of a different gender from it. Some of the units are in the Const. form, but are not to be translated differently from those in the abs. form. There is no Const. State of these composite numbers.

No. III. The numbers in this division, are the Plural forms of the corresponding units. When intermediate numbers are expressed, the unit may either precede or follow; as 77, שֶׁבַע וְשִׁבְעִים, or שִׁבְעִים וְשֶׁבַע.

No. IV. In expressing a sum of hundreds, tens, and units, the smaller numbers may either precede or follow the hundreds.

No. V. In expressing thousands united with smaller numbers, the smaller must precede the thousands.

Ordinals. There are no ordinals beyond 10; the Cardinals therefore are used instead of them; and sometimes also when the number is *below* ten.

The fem. ordinals in ִיָּה and ִית denote *part;* as עֲשִׂירִיָּה and עֲשִׂירִית *the tenth part.*

In the designation of composite numbers by the *Consonants* or *Alphabet*, the larger numbers are placed first; as ת̇כט 429; ד̇ת̈צט 4899; א̇ת̈כ 1820.

[B.] p. 29.

Hebrew and Greek Alphabets.

1. The common assertion of writers on the old Greek Alphabet has been, that it consisted originally of only 16 letters. The inference has been drawn from this, that when Cadmus left Phenicia, the alphabet of his country comprised only this number of letters. But,

(*a*) The assertion in respect to the original number of Greek letters, is built upon no definite and certain testimony. The oldest writers, Herodotus and Diodorus Siculus, (Herod. 5. 58. Diodor. 5. 24,) who relate the story of Cadmus, say nothing of the number of letters: and the accounts of later times disagree. Aristotle makes 18, (Pliny, Hist. Nat. 7. 56.) Another account 17, (Plut. Sympos. 8. quæst. 3. Isidor. Orig. I. 3. Potter's Gr. Antiq. P. III. 8, 237, &c.)

(*b*) A comparison of the Heb. and Greek alphabets will make the subject plainer. This may be thus made, with the greatest probability;

א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת

Α Β Γ Δ Ε(*Ϝ)*Ζ Η Θ Ι Κ Λ Μ Ν Σ Ο Π*(**) (†) *Ρ*(‡Σ)*Τ*

Upsilon and *Omega* seem to have been added later; and *βαυ, Κοππα,* and *Σανπι* to have been rejected from the common alphabet, as being superfluous, and retained merely as *numeral* signs. In the Latin alphabet, taken from the old Greek, *βαυ* went over into *F*, and *Κοππα*, into Q. In the place of *Σιγμα*, the corresponding composite letter (Ξ) was introduced.

2. As the Grreeks adopted a different mode of writing and reading from that of the Phenicians, beginning at the right hand and proceeding towards the left; so the old Phenician characters, (see Alphabet, first column in § 10) seem to have been reversed by them. Thus ℈ of the Phenicians, in Greek is written E; ٩ the Phenician R, is written P in Greek, &c. The four Gutturals, א, ה, ח, ע, passed into vowels of easier sound, and were written as the consonants, and in a line with them. This fact renders it probable, that the strong guttural sounds given by many grammarians to ע are incorrect, and that ח itself in certain positions had a mild sound. Jerome calls ח a vowel.

3. A comparison of the Greek and Hebrew Alphabets in respect to the *Names* of the letters, furnishes demonstration that they are of common origin. There can scarcely be a doubt, that the Greeks received their alphabet from the Phenicians.

[C.] p. 44.

The names of the vowels are, no doubt, significant; but the explanation is attended with some difficulty. The following exhibits the best view, I am able to furnish, of this subject.

קָמֶץ signifies *collection* or *contraction*, i. e. of the mouth in uttering it.
פַּתַח —— *opening*, i. e. of the mouth.
צֵרִי —— *fractio, breaking*, or *dividing*, i. e. of the mouth.
סְגוֹל —— *cluster of grapes*, (from the shape ∵)
חִירֶק —— *a creaking sound.*
חוֹלֶם —— *fullness, completeness* or *strength*, i. e. of sound.
קָמֶץ חָטֻף —— חָטֻף means *short, hastened.*
שׁוּרֶק —— *hissing.*
קִבּוּץ —— *compression*, i. e. of the mouth.

* *Επισημον βαυ*; Digamma F; Latin F. ** *Επισημον Σανπι.*
† *Επισημον Κοππα*; Latin Q. ‡ *Σαν*, an old Greek *S*, Herod. 1. 139.

[D.] p. 43.

1. It is now generally admitted, that prosodial quantity, such as exists in Greek and Latin poetry, is not to be found in the Hebrew. The quantity of a syllable, therefore, is characterised by the more or less extended tone of the vowels.

2. In respect to *Qamets*, *Tseri*, and *Hholem*, though they are always *long*, it may be observed, that this length is increased when a quiescent follows them, either expressed or implied. E. g.

More extended long vowels.			Less extended long vowels.
1.		2.	3.
קָם	or	קָאם	כָּתַב
הֵכַל	or	הֵיכַל	סֵפֶר
קֹטֵל	or	קוֹטֵל	יִקְטֹל

In column No. 1, the long vowels are *defectively written*, the *Matres lectionis* (§ 20. 3.) really belonging to the word. The quantity is the same, therefore, as in No. 2.—In No. 3, the vowels have no *Quiescents* attached to them; and though the *Matres lectionis* are sometimes written even in such cases, (as יִקְטוֹל instead of יִקְטֹל) yet as they do not really *belong* here, the quantity of the vowel is not increased. In No. 3, the vowels are *mutable*; in Nos. 1 and 2, *immutable*.

3. *Hhireq* and *Shureq* are nearly always long, (see notes under § 21,) and immutable, having always a *Mater lectionis* (*Yodh* or *Vav*) implied.

4. (*a*) In regard to *Pattahh*, the position in § 21 that it is *long* and *short*, has not been generally admitted. Gesenius intimates that it may *perhaps*, be so. (§ 9. 2. large Gram.) But in לִקְרַאת, the א loses its sound by a coalescence with the Pattahh; of course the Pattahh must be lengthened.

(*b*) In another case, where *Pattahh* is in a pure syllable, there is similar reason for regarding it as long. E. g. in יְבַחֵן *yebhă-hhen*, in ח the sign of doubling (i. e. *Daghesh*) is omitted, which being inserted would be יְבַחֵן = יְבַחְחֵן. In יְבַחֵן, then, the first ח becomes assimilated to the preceding vowel, coalesces with it, and of course lengthens it. (§57. 2.)

(c) In such cases as יַֽעֲשֶׂה, יַֽחֲלֹף, the *Pattahh* may, perhaps, be admitted to be short, at least in theory. In *fact*, however, it has a sound somewhat prolonged, of necessity; and this the *Methegh* after it seems to indicate, it being added here, as it is after long vowels

before a Sheva, and shewing probably the opinion of the Punctators, that the sound is to be protracted. Moreover, a part of the regular syllable, (the second letter of the word,) is taken away, and the compensation seems to be naturally made, as in other cases, by lengthening the vowel. Compare יַד, יָדוֹ; פֶּקֶד, פְּקֻדוֹ, &c, where the vowel is lengthened, agreeably to rule, when the succeeding letter is removed from the syllable to which it belongs.

5. Seghol may be proved to be long, in a similar way. In the cases, (§ 21. 2. *d*,) it is either vicarious for a long vowel, (ֵ), or has a quiescent after it. In such a case as מֶלֶךְ, it is said by Gesenius to be short. It may be so, in *theory;* for in theory the second *Seghol* here is no real vowel, but merely a furtive one. But in *fact*, the second *Seghol* is sounded. The first *Seghol*, then, in *fact*, stands in a pure syllable, instead of the mixed one in which it would stand, if it were written מֶלְךְ *mĕlkh.* Is not the first vowel naturally lengthened (§ 56. 1) by this? And is there any *practical* difference, between the *sound* of מֶלֶךְ *mē-likh* and סֵפֶר *se-phĕr*, as it respects the first syllable of each?

[E.] p. 68. *Accents.*

1. The table of the Accents is repeated here, for further explanations, and to save trouble to the learner.

Pause Accents.

			No.
	בֽ׃	סִלּוּק i. e. *stop*, or *end.**	1
	בָ֑	אַתְנָח *respiration.*	2
†	ב֒	סְגֹלְתָּא *dove*, (from the shape,) postpos.	3
*	בֽ֥֤	מֻרְכָּא מַהְפָּךְ *annexing*, *inversion :* (a composite accent.)	4

Greater distinctives : (sometimes as Pause Accents.)

	ב֗	רְבִיַע *resting.*	5
*	ב֗֜	רְבִיַע גֶּרֶשׁ Geresh means, *expulsion ;* (a composite accent.)	6
†	ב֔	זָקֵף (קָטֹן) *suspender*, (minus.)	7
†	ב֕	זָקֵף (גָּדוֹל) ——— (majus.)	8

Lesser Distinctives.

	ב֖	תִּפְחָה *flat hand* ; (from the shape.)	9
*	ב֭	תִּפְחָה (initiale) praepositive.	10
†	ב֛	תְּבִיר *interruption.*	11

* The letter ב is used merely to show the position of the Accent.

†	ב֜	גֶּרֶשׁ *expulsion.*	12
†	ב֞	גֵּרְשַׁיִם i. e. double Geresh.	13
†	ב֟	קַרְנֵי פָרָה *the horns of a heifer;* (from the shape.)	14
	ב֡	פָּזֵר *divider.*	15
†	ב֚	יְתִיב *stopping;* praepositive.	16
†	ב֙	פַּשְׁטָא *cadence;* postpositive.	17
	ב֮	זַרְקָא *division;* postpositive.	18
†	ב֠	תְּלִישָׁה (גְּדוֹלָה) *buckler* (majus.) praepositive.	19
	ב׀ב	פְּסִיק *separation.*	20

Conjunctives.

	ב֣	מוּנַח *joined* [*trumpet,*] (from the shape.) Above and below the line in poetry.	21
	ב֤	מַהְפַּךְ *inversion.* Both above and below the line in poetry.	22
	ב֥	מֵרְכָא *annexing.*	23
	ב֨	קַדְמָא *before.*	24
	ב֪	יָרֵחַ *moon;* alias יָרֵחַ בֶּן יוֹמוֹ *the moon a day old.*	25
†	ב֦	מֵרְכָא (כְפוּלָה) *Merka* (duplex.)	26
†	ב֧	דַּרְגָּא *continuation.*	27
†	ב֩	תְּלִישָׁה (קְטַנָּה) *buckler,* (minus.) postpositive.	28
*	ב֮	זַרְקָא Conjunctive when not *postpositive.* (Vide supra.)	29
	ב֓	שַׁלְשֶׁלֶת *chain.*	30

2. *Number of the Accents.*

Some writers make only 25; not reckoning any of the composite ones, or *Tiphha initiale.* Others make 33, or even more, by counting several accents that are *repeated,* on the same word; as ֑֑, ֤֤, or *compounded,* as ֣֨, ֤֨, &c. The number given above is, on the whole, the most convenient.

3. *Names of the Accents.*

The most probable signification is given, in the Italic words that follow the Hebrew names. Some few names are taken from the *shape;* but most of them from their *office.* Whether they refer, however, to *musical* or *reading pauses,* cannot be ascertained from their name.

Several of the accents have various names, taken from their office, or relative situations: viz,

(ב֖) *Tiphha,* also טַרְחָא *wearied;* before Athnahh and Silluq, מָאײְלָא *strong.*

(ב֜) *Geresh* — טֶרֶס *resistance;* also אַזְלָא.

* Belong only to poetry.

† Only to prose. Those not marked are common to both.

(ב֞) *Gărshayim* — טְרַסִים or טַרְסִין, dual and plural of טָרָס.
(ב֚) *Yethibh* — שׁוֹפָר מוּקְדָם *horn jutting out*; שׁוֹפָר מַשְׁפֵּל *horn turning down*
(ב֠) *Telisha* (majus) — תְּלִישָׁה, תַּרְסָא *buckler, defence*.
(ב׀ב) *Pesiq* — פְּסִקָא *separation*; after a (ג) לְגַרְמֵי
(ב֣) *Munahh* — עִלּוּי *ascent*; מְכַרְבֵּל *sieve*; also שׁוֹפָר יָשָׁר *straight horn*; שׁוֹפָר הוֹלֵךְ *travelling horn*.
(ב֤) *Mahpakh*,— שׁוֹפָר מְהֻפָּךְ *crooked horn*; or שׁוֹפָר הָפוּךְ *inverted horn*.
(ב֥) *Merka* — מַאֲרִיךְ or מַרִיךְ *prolonging*.
(ב֨) *Qadma* — אַזְלָא, אַשֵׁל *a small rope*.
(ב֪) *Yerah* — עֲגֻלָּה *round*; גַּלְגַּל *wheel*.
(ב֦) *Merka* (duplex) — תְּרֵין חוּטְרִין *two threads*.
(ב֓) *Shalsheleth* — מַרְעִים *trembling*.

4. *Similars distinguished.*

Athnahh (—֑) and *Yerah* (—֪) have a similar figure, but are counter parts in position.

Pashta (—֙) and *Qadma* (—֨) have the same figure; but *Qadma* is almost never *postpositive*; *Pashta* always so. When Qadma is postpositive, the Consecution (Vid. No. 11) distinguishes it.

Mahpakh (—֤) and *Yethibh* (—֚) are of the same figure; but *Yethibh* is always *praepositive*, *Mahpakh* never so.

Telisha majus (—֠) and *minus* (—֩) lean in opposite directions.

Tiphha (—֖) and *Merka* (—֥) are counter parts.

Rebhhi[a] is over the middle of a letter; as רֹב; *Hholem* (the vowel *o*) over the right side of a letter, as קֹטֶל. *Rhebhi*[a] is larger than the vowel *Hholem*.

Zarka (—֮) a *lesser Distinctive*, is always *postpositive*; *Zarqa* (—֘) a *Conjunctive*, is never so.

5. *Mode of writing Composite Accents.*

When (—֖֙) or (—֑֙) fall upon a monosyllabic word, the former of the two accents is thrown back upon the preceding word. This may serve to explain appearances in the accents, which otherwise would be perplexing.

6. *Pesiq* (No. 20.) is ranked as a lesser *Distinctive*; but this only when a Conjunctive next precedes it. After a Disjunctive, it is merely a sign of the *intensity* or *emphasis* of the Disjunctive.

7. *Zarqa*, (No. 29,) when a Conjunctive, always appears with another Conjunctive on the same word; as (—֥֘) (—֤֘) (—֣֘).

8. Besides *these* composite Conjunctives, others frequently appear, specially in poetry; as, ◌֥֪ ◌֣֫ ◌֣֘ ◌֣֬ ◌֪֘, &c.

9. *Tiphha* (No. 9.) is a greater Distinctive, when it stands in the *Silluq* division (Vid. 1, infra) of the Verse, and is *preceded* by a *Rebhi*[a] in the same.

10. The above division of the *Disjunctives* into three classes, with names significant of their use, is preferable to the old, quaint method of Bohl, (A. D. 1636,) which makes *Domini majores et minores*; or *Reges maj. et minores*. In like manner, Wasmuth divided them into *Emperors*, *Kings*, *Dukes*, *and Counts*; and Pfeiffer, into *Emperors*, *Archdukes*, *Dukes*, *Barons*, and *Counts*. So Boston makes *Domini primarii*, *majores*, *minores*. The Conjunctives they called *ministri*, *Servants*.

11. *Consecution of the Accents.*

By this is meant, the manner in which they precede or follow each other, in any verse.

The general theory is *similar* to that of our English punctuation, but not altogether coincident. Every verse, whether it be constituted of a real period, or not, has a Silluq (◌ֽ) with a (:) *Soph Pasuq*, i. e. *end of the verse*, at the close. It is then divided, (if long enough,) by some one or more of the remaining Pause-Accents. The portions of the verse thus divided are called *Silluq division*, *Athnahh division*, &c, commencing with Silluq and reckoning back towards the beginning of the verse.

Each of these *Divisions*, (if sufficiently long,) is subdivided by the *Greater Distinctives*; and the portion belonging to each may be called the *Rebhi*[a] *Clause*, &c, for the sake of distinction.

The *Clauses* (if long enough) are still subdivided by the *Lesser Distinctives*; and the portion belonging to them may be called, for distinction's sake, the *Tiphha Section*, the *Tebhir Section*, &c.

Each of these classes of Accents is said to "*govern*" the Division, Clause, or Section belonging to it.

The *Conjunctives* have no *government*, making no distinction, but serving merely to annex words to the *government* of the Disjunctives.

The reader is now prepared to see the order, in which the several Classes of accents are regularly arranged, both in Prose and Poetry; for the order differs, in these different species of writing.

PROSE CONSECUTION.

Table I. *Consecution of the Pause Accents.*

Table II. *Consecution of the Greater Distinctives.*

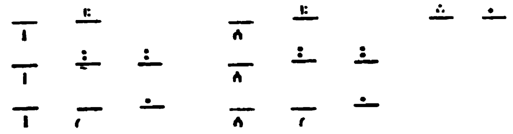
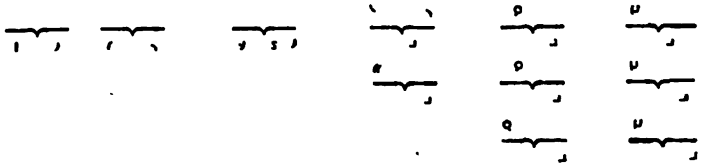


Table III. *Full Consecution of the Accents.*

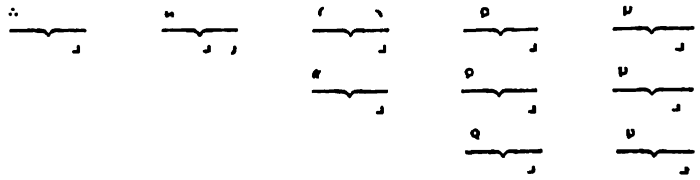
Silluq Clause.



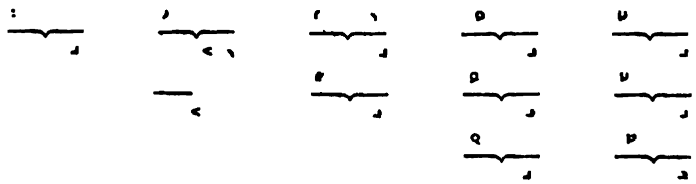
Athnahh Clause.

all the rest the same as in the Silluq clause.

Segolta Clause.



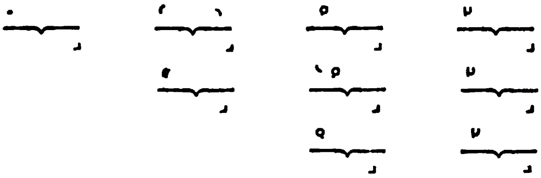
Zaqeph Minus Clause.



Zaqeph Majus Clause.

(–) Has no clause, i.e. governs no word, except that on which it is placed.

Rebhi[a] *Clause.*



POETIC CONSECUTION.

Table IV. *Pause Accents.*

Table V. *Greater Distinctives.*

Silluq Division. | *Athnahh Division.* | *Merka Mahpakh Division.*

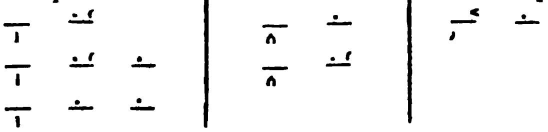
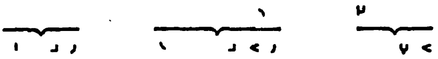
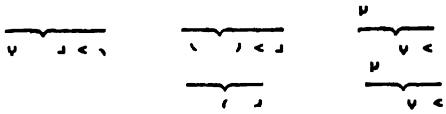


Table VI. *Full Consecution of the Accents in Poetry.*

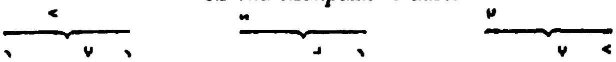
Silluq Clause.



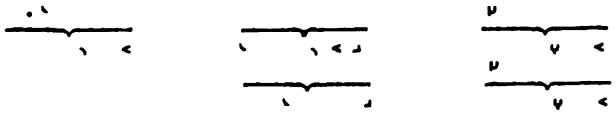
Athnahh Clause.



Merka Mahpakh Clause.



Rebhi[a] *Geresh Clause.*



Rebhi[a] *Clause:* the same Consecution as in the *Athnahh.*

12. *Explanations.*

(*a*) In following the Consecution, it is most convenient to begin at *Silluq*, and go backwards. The Tables are arranged, so that they may be read in either way; but it will be found much more convenient to begin at *Silluq*.

For explanation of the language employed in the Table, it should be observed, that *Silluq*, being *first* in rank, *governs* the whole verse, having the other Pause Accents in subordination to it, as in Table I; that besides this *government*, it governs the *Division* belonging to it, as the other Pause-Accents do in Table II; it has also *Clause-government*, in common with that of the other Pause-Accents and greater Distinctives, as exhibited in Table III. Besides this, every *Disjunctive*, of all the three Classes, has *a Section government*, which is also exhibited in Table III, and is commensurate with the lines (——⌄——) there exhibited, and consists of the Accents placed over and under those lines. *Silluq* then may be considered either as governing *generally*, *partially*, or *locally;* the other Pause-accents as governing *partially*, but (so to speak) over *whole provinces* of the empire, and also *locally*, or over particular parts of their respective provinces; the Greater Distinctives as governing *locally*, i. e. particular parts of provinces; and all of the Disjunctives in common, as ruling their own *household*, i.e. the *Conjunctives*. Table III, exhibits both the *local* and the *household* dominion, of all the Disjunctives.

(*b*) It has been already intimated, (note 11,) that the train of Accents admitted into any *Division*, consists of more or less, according to the number of words in such Division. Nearly every verse in the Bible has at least two Divisions; the number of Clauses and Sections depends, of course, on the length of the verse.

(*c*) In dividing the verse, the attention should be first directed to the distinctions, which the *Pause Accents* require. These being made, the *Clauses* in each of their divisions are then apportioned, (with a reference to the sense of the verse, in general, but not always;) and then if the length of the Clauses admit, the *Sections* are made.

(*d*) In *Prose*, the reader may trace the order of the Pause-Accents, in Tab. I.

Tab. II, will enable him to trace the Consecution of the greater Distinctives, in each *Division* made by the Pause Accents.

Tab. III, exhibits the full consecution of Pause-Accents, and Greater Distinctives, in the order of Tab. II, and as governing Clauses;

of the Lesser Distinctives arranged under them respectively; and lastly of the Conjunctives, which belong to each Disjunctive.

Tables IV, V, and VI exhibit the same in Poetry, i. e. the books of Job, Psalms, and Proverbs.

(*e*) To explain more definitely: in Tab. III (and VI) beginning at *Silluq*, you will trace the accents in the order presented, until a Pause-Accent, or a Greater Distinctive intervene. Then you begin with the Consecution of that Pause-Accent, or Distinctive, and follow that, until a second intervene; then pursue this in the same manner; and so continue until you come to the beginning of the verse.

The Accent on the left hand in the sign —⌄— of the Table, is the *Disjunctive*; the one, or more, on the right side, are its appropriate Conjunctives. Of these, you will commonly find but one before a Disjunctive, (sometimes one, and sometimes another, of those which belong to it;) at other times you may find *two* or even *all* of its Conjunctives, arranged before a Disjunctive. I have put the Conjunctives together, which are appropriate to each, in order to save the trouble of consulting another Table for them.

(*f*) In most of the Divisions and Clauses, the reader will perceive, that different Consecutions are presented. The first in order, is the most common; but the others are frequent. Thus, in Tab. III, Silluq Division, the first line is the common Consecution. But instead of this, the Consecution in the second line may be introduced, from the place where it begins, and that of the first line omitted; and so of the rest.

(*g*) If all the verses were long enough, you would have the whole train of accents in order, for the most part, as exhibited successively in Tab. I, II, III; and IV, V, VI. But no verse is of sufficient length for this; and most verses admit but a small part of the train. The next question that occurs then is, In what manner or order are these several Consecutions abridged, so as to accommodate the respective length of verses?

13. The answer to this lies in the following Canons.

Can. I. *Accents are repeated.* But not the Pause-Accents, i. e. the first Class, in the Tables I, & IV.

The Greater and Lesser Distinctives are repeated often, with their respective trains and Conjunctives, in the same Verse, or same Division of a Verse: or so much of any train is repeated, as the nature of the case admits. The Conjunctives, we have seen, are often re-

peated, especially in Poetry. In this way, a verse of any assignable length, can be furnished with Accents.

Can. II. *Accents are omitted.*

This of course is necessary to accommodate the different length of Divisions, Clauses, &c. But the omission is in some regular order, in general. E.g. in Tab. III, beginning with *Silluq;* suppose its Division has 6 words only, then the word at the end of the verse has a *Silluq;* the penultimate word takes its Conjunctive, if the relation require it; if not, then it takes the next minor Distinctive (֖); then the Conjunctive of this is placed on the next word to *Tiphha*, if the relation requires it; if not, then (֛) or its Conjunctive comes next. Any Disjunctive *alone* may represent both parts of a ——v—— or Section in a train; or any Conjunctive, in the same manner, may represent both parts; i. e. a Disjunctive may stand for the whole of a ——v——, or a Conjunctive for the same; or both may stand in full order, as is usual; or the Disjunctive, and several of the Conjunctives repeated: but this takes place, in the regular order of the Table.

Such a diversity is necessary, to accommodate the sense of different words, connexions, and relations.

Can. III. *Accents are Inducted.*

This differs from repetition only in this, viz, that *any* greater or lesser Distinctive, whether in the regular order or not, with its train, may be brought into any Division, to help out any Consecution. (See Gen. i. 12.) The reason of such induction is beyond our reach. Whether it is grounded in conceit, or the nature of melody, or something else, no one can now determine.

Can. IV. *Accents are promoted.*

E.g. *Pazer* (֡) in Tab. III, Silluq Division, might be placed where *Tebhir* (֛) is, the intervening accents being omitted; or one or two only might be omitted, and *Pazer* brought forward, &c.

When the greater Distinctives are *promoted* to the place of Pause Accents, (Vid. Table II), then they are commonly furnished with the train of Pause-Accents, i. e. they govern in their room.

Can. V. *Acccents are transposed.*

In the *Silluq* Divison, specially in Poetry, *Tiphha* is sometimes transposed with *Munahh*, the latter standing in the place usually occupied by *Tiphha.*

In the *Rebhi*ᵃ Clause, *Merka* is sometimes transposed in the same way with *Tiphha.*

Can. VI. *Accents have a heterogeneous Consecution.*

That is, a greater Distinctive sometimes governs a train, or part of a train, that does not belong to it. This *heterogeneous* train is sometimes mixed with the usual train, and sometimes excludes it. (See Gen. i. 12.)

14. The reader will see, that no irregularity in the accents can occur, which some of these Canons do not reach. Irregularities, however, are not very common. Canons I. and II. are the principal ones to which the student will be obliged to resort.

15. The extraordinary accents *Qarne Phara* (֟), *Merka duplex* (֦), and *Shalsheleth* (֓) occur in no certain and established connexion; and therefore are not inserted in the Tables. The two former are very unfrequent.

16. When the same word has two accents, the train goes on, in the same way as if they were upon two different words.

17. Exemplification of the Accents. Gen. i. 12. Beginning at the close; you have (ֽ), then *Maqqeph* which removes the Conjunctive of *Silluq* from (פְּרִי־); then *Tiphha*, *Merka* in order; and with these the *Silluq* Division ends.

Then come *Athnahh*, *Tiphha* (Canon II.) [*Maqqeph*] *Merka*, *Tebhir*, [*Maqqeph*] *Darga*, which ends the *Athnahh* train.

Zaqeph minus succeeds, then *Pashta*, Can. II, (which is repeated on the first syllable, in order to mark the tone, the word זֶ֙רַע֙ being penacuted,) *Mahpakh*, *Munahh* (in the place of *Geresh* Can. II,) *Telisha majus*, (Can. II.) *Geresh*, *Kadma*, (Can. III. and VI.)

Poetry. *Psalm* i. 1.

Silluq, *Munahh*, which ends the *Silluq* train.

*Rebhi*a *Geresh*, *Merka*, which ends this train.

Athnahh, *Merka*, *Tiphha initiale*, *Munahh*, end.

Merka Mahpakh, *Yerah*, *Zarqa*, *Merka*, *Pesiq*, *Mahpakh*, end.

Rebkia, *Munahh*.

Thus any part of the accentuation in the Bible may easily be traced, by the aid of the table and Canons above.

18. Exemplification of the distinctive power of the Accents, by corresponding English punctuation, (‘) representing a sub-comma or half comma, occasionally answering to the smaller Distinctives. Compare Table in § 35. Grammar.

Gen. I. 1. "In the beginning, created*-God; the-heavens, and the

* The hyphen shows that a Conjunctive or a Maqqeph, is on the first of the two words thus joined, in Hebrew.

-earth. (2) And the earth ; was-without form, and void ; and darkness [was] upon-the face of-the deep ; and the Spirit of-God ; moved, upon-the face of-the waters. (3) And God-said, let there be-light ; and there was-light."

Psalm i. (1.) "Blessed-[is] the man ; who, not-walketh, in the counsel of-the ungodly : and in the way of-sinners, not-standeth : and in the seat of-the scornful, not-sitteth. (2) But, surely, in the law of-Jehovah ; [is] his delight : and on his law-will he meditate ; by day-and by night." N. B. The Heb. order is followed in this Version.

The reader can easily pursue this, and punctuate for himself.

19. *Original design of the Accents.*

The way is now open for the student to judge of this subject. We have seen, (Gram. § 34,) that about one quarter of the accents do not at all, (except by mere accident,) mark the tone-syllable of words. They were not *originally* designed, then, as the signs of acuted syllables. Besides, in a great multitude of cases, there are *two* accents (two *Disjunctives* even) on the same word ; yet there is never but *one* tone syllable. The improbability of such an original use, then, forces itself upon every attentive observer.

But further. The *original* use of the Accents as signs of interpunction, (the grand use which Buxtorf, Boston, Wasmuth, and the multitude of writers, who have copied their works, would assign to them,) is highly improbable. Compare the punctuation, as exhibited above in English marks. Translate the second Psalm, and punctuate it after the Accents. Specially, compare the eighteenth Psalm, with the same composition in 2 Sam. xxii. The xviii. Ps. has the *poetic* consecution ; 2 Sam. xxii, the *prosaic* one. Is the same Psalm *prose* in one place, and *poetry* in another? But this is not all. In some cases, the very same words, in this Psalm, have a *Conjunctive* in one case, and a *Disjunctive* in the other. Can the sense of the *same* words, in the *same* connexion and composition, be different, merely because they are written or printed in different places?

In short, there is not a single case in which the Conjunctives are applied to any relation, (such as a verb to its Nominative; a verb to its Accusative ; two nouns in Regimen ; a verb and its qualifying adverb ; &c,) but you may find continual departures from it, and Disjunctives applied to the very same relation, and to the same words. By what magic power, shall the very same relations and words be at once Conjunctive and Disjunctive?

There is not a chapter, scarcely a verse of any great length, in all the Bible, that would bear an English punctuation, corresponding with the Hebrew Accents.

Besides; what mean the numerous instances of a Conjunctive and Disjunctive both on the same word; or of two Conjunctives, or two Disjunctives, on the same word? How is it possible, that the Accents, if originally designed as signs of Interpunction, should be so entirely inconsistent with themselves, and so widely depart from all probability and possibility, as to an interpunction that respects the sense? The reason was not, that the Masorites, who added them to the text, did not know the meaning of the Hebrew Scriptures, grammatically considered, well enough for the common purposes of interpretation. There is abundant evidence that they did. The result seems to be, that to regulate the *recitation* or *cantillation* of the Scriptures, was the first and *original* object of the Accents; the interpunction and accentuation were only a secondary object, and therefore (as the fact shows) imperfectly accomplished.

20. *Importance of the Accents.*

After what has been said, the student may be ready to conclude that the study of the Accents is fruitless. This is far, however, from being the case. *Twenty three* of them invariably designate the tone syllable. They often serve (as the accents in Greek) to distinguish words of a different sense, that are written alike; as בָּנוּ *they built*, בָּנוּ *in us*; שָׁבוּ *they led captive*, שָׁבוּ *they turned back*; אָחַז *he caught*, אָחַז *I shall see*, &c. In both of these respects, therefore, they are in a greater or less degree useful to the student.

Although the Accents cannot be received as correct *signs of interpunction*, in any chapter throughout, or scarcely in any verse; yet the Pause Accents, and greater Distinctives do serve, in innumerable instances, specially in the poetical books, for a general guide, as to the larger signs of Interpunction. They separate, (generally with a good degree of accuracy,) the poetical parallelisms from each other. And although the Punctators have judged so very erroneously, as to the extent of Hebrew poetry, (making only Job, Ps. and Prov. *poetical*, while the songs of Moses, of Deborah and Barak, of Solomon, and the poetical works of Isaiah and other prophets are furnished with *prose accents*,) yet the prosaic Pause-accents have the same *rationale*, in general, as the poetic ones, and consequently are of equal utility to the student.

Besides; the Accents, in such a *multitude* of instances, affect the Vowels by lengthening or shortening them, that to neglect them, is very much to embarrass and perplex the way of the student. The study of them has, indeed, generally proved unsatisfactory; and the reason is, that the claims set up for them by most writers cannot be substantiated, and the student finds himself deluded, and vexed with disappointment, and therefore abandons the pursuit as disgusting and fruitless.

But let him wait until the common *grammatical* difficulties of the Hebrew are overcome, and then begin first with the Pause Accents alone, tracing them through several chapters; next proceed with the greater Distinctives, as connected with them, in a similar way; then advance to the lesser Distinctives; and lastly to the Conjunctives. In so doing, he will find that a very moderate portion of labor will introduce him to an acquaintance with them, and that he can proceed in the exercise of tracing them out, with no small degree of satisfaction. It is too late to maintain that they are to be followed as *authoritative*; but that they are coeval with the Vowel-points is nearly certain: and that they are a useful index to the Rabbinic exegesis of the Scriptures, and often render assistance in the proper division of the Hebrew text, and in guiding the reader when words of doubtful form occur, must be conceded by every impartial critic. Shall we refuse or neglect the aid which they proffer us, rather than make a little exertion to avail ourselves of it? The Heb. student, who does not love ease better than knowledge, will know how to answer this question.

PRAXIS.

In the following Praxis, when reference is made, for the sake of illustration, to any part of the Grammar, the *first* number or figures which occur, indicate the § or Section of the Grammar, to which reference is made; the *second*, divisions of that Section; *other succeeding references* mark the subdivisions, &c, when uninterrupted by any intervening word. But if a word be inserted, as *and*, *also*, or any other words, then the number which next follows the inserted word, designates a Section (§) of the Grammar, &c, as before.

When the dash — is used, it is employed either to separate a Hebrew word which is the subject of praxis, from what follows; or to separate intervening words or parts of words, from what precedes, in the same No.

A reference, to which No. is prefixed, is a reference to the Number in the Praxis itself.

Whenever Dec. stands to indicate declension of nouns, it means of nouns declined as the masc. forms are. The fem. Dec. is marked by the epithet *fem.*

Genesis I. *Verse* 1.

1. בְּרֵאשִׁית—בְּ a prefix Prep. primitive, 157; for punctuation see 61. III. The student should note, that all the Particles, which consist of only one letter, (or of two letters with one of them assimilated,) are combined with the word to which they have a special relation, as in the present instance. A little practice will enable any one easily to distinguish the Particles, and separate them from the words with which they are connected.

רֵאשִׁית n. fem. root obsolete, but probably was רָאַשׁ, Inf. רְאֹשׁ, contracted רֵאשׁ, 47. 2, fem. ending ־ִית added to the Inf. form, 129. 16; Dec. I, because the vowels are immutable, 138; Abl. Case, 173. 4.*

2. בָּרָא — Verb לֹא and עֹ *Resh*, 121 and 104; conjugated thus,

* In the grammatical analysis of a noun, the student should trace its formation, § 129; its Declension, §§ 136—153; its gender, number, case, relation to verb, preposition, &c. The proper business of grammatical analysis is never accomplished, until *all* these particulars are ascertained.

Kal בָּרָא, Niph. נִבְרָא, Piel בֵּרֵא 46. 1, Hiph. הִבְרִיא, in other Conjugations it does not occur.* בָּרָא agrees with אֱלֹהִים *Pluralis excellentiae*, 167. 2. *b*, and Note.

3. אֱלֹהִים — n. masc. plural, ground-form אֱלוֹהַּ; the Hholem in the *Plural* is defectively written, 24, which, in like cases, is often done to avoid the occurrence of a Quiescent in two successive syllables; the Mappiq in the final הּ of the Singular, falls away in the Plural as unnecessary, because ה is of course vocal there, 30; the Pattahh furtive, 27, also falls away, as it can stand only under the final letter of a word, and is merely a furtive or accidental vowel; Dec. I, vowels immutable, 138; although a Concrete, it has the Inf. form as in 129. 13. Vide 128. B. 1, 3.

4. אֵת — Particle, marking the Acc. of the following noun, 157. 1.

5. הַשָּׁמַיִם — הַ article 61. 1.—שָׁמַיִם n. masc. plural, from the obsolete singular שָׁמַי, and formed as גּוֹי, plur. גּוֹיִם, 133. I. 1. In Arabic, the Sing. סָמָא occurs in the same sense, and is derived from the Verb שָׁמָא *to be elevated or high.* The accentuation is irregular; and the word is declined like the Dual of Dec. II. page 240. See 62. II. 2. *b*.

6. וְאֵת הָאָרֶץ — הָ article, 61. I. 1, 2. אֶרֶץ Segholate n. com. gender; primitive, 128. A. Vide Par. Dec. VI. *b* and 143. 1, 2, Notes *A Class*.

Verse 2.

8. הָיְתָה — Root הָיָה; verb לֹה, 122 and Paradigm; conjugated, Kal הָיָה, Niph. נִהְיָה, other Conj. wanting; Comp. 124. 1.

9. תֹהוּ — Segholate n. for תֹּהְוּ or תֹּהֶו, 47. 3. *b*. Nouns of this form are not declined in the Heb. Scriptures; Root obsolete.

10. וָבֹהוּ — וְ Conjunction; for pointing, 61. II.—בֹּהוּ as in No. 9; Root obsolete.

11. וְחֹשֶׁךְ — Segholate n. Dec. VI. *O Class*; probably primitive; form as in 129. 11, compare 128. A. 2; Nom. to הָיְתָה understood, 240. 1.

12. עַל — Prep. formed as a noun, 157. 2. *a*; Root עָלָה, form in 129. 11, לֹה, *b*.

* To *conjugate* a Verb in Hebrew, is to repeat the ground-forms in the Praeter of all the Conjugations in use. If the Verb to be parsed is made in the Future, or Imperative, after *conjugating*, it should be regularly traced from the second ground-form, viz. the Infinitive. In like manner, Participles should be traced from their respective ground-forms, and declined as in Par. xvi. § 127.

13. פְּנֵי Plur. Const.; Ground-form פָּנִים, plur. only; Dec. II, 139 and Paradigm, also 135. 2.

14. תְּהוֹם — Dec. I.; Root uncertain; com. gender; plur. as Dec. I. of the Feminines.

15. רוּחַ — Dec. I. com. gender; const. state, 135. 1; Nom. to מְרַחֶפֶת: Pattahh furtive under ח, 27.

16. מְרַחֶפֶת — Part. Piel; Root רָחַף verb ע Guttural, 104; Piel רִחֵף or רַחֵף, 46, 1, 3; Inf. רַחֵף, Part. מְרַחֵף, 127 Par. XVI. Piel, but Pattahh remains unchanged, 46. 1; Syntax 217. 2.

17. הַמָּיִם — form as in No. 5, except that the Pattahh is prolonged by the Pause accent *Silluq*, 55. 4; obsolete singular was probably מַי, as in Arabic; Vide 153. Paradigm. Penacuted, 62. 2. *b*.

Verse 3.

18. וַיֹּאמֶר — וַ Vav conversive, 93. — יֹאמַר, root אָמַר verb פא quiescent, 107; conjugated, Kal אָמַר, Niph. נֶאֱמַר, Hiph. הֶאֱמִיר, *cetera desunt;* Fut. יֹאמַר and יֹאמֶר, 108. I. Fut. Kal; the final Tseri in יֹאמֶר is shortened into Seghol, because the accent is removed to the preceding syllable, 62. 3. *d*, compare 54. 2. and 93. 3. Syntax, 167. 2. *b*, and Note.

19. יְהִי — Fut. Apoc. of הָיָה, verb לה; so written instead of יִהְיֶה, 47. 3, compare 123. I. Kal. *d*, where is a regular Future; for the reason of using the apoc. form here, 91. Compare No. 8.

20. אוֹר — Dec. I. masc.; probably primitive; form as in 129. 3. עֹז; no plural.

21. וַיְהִי — וַ Vav conversive with Daghesh omitted, 93. 1, which omission is compensated by the methegh after Pattahh, 31. 2. *c;* יְהִי, Vide No. 19.

Verse 4.

22. וַיַּרְא — Vav conversive; יַרְא apoc. form of the Future, from Root רָאָה verb לה, 123. I. *d*. No. 2; וַיַּרְא stands for וַיִּרְא an apoc. form, without a furtive Seghol; the short Hhireq in וַיִּרְא is changed to Pattahh in וַיַּרְא by rule in 46. 3; the א is here put *in otio*, by the form of the apoc. word, 23. 5. *a*, and therefore has no Sheva under it, as it would have if it were moveable, 26. 2. *b;* it is retained for the sake of orthography, and as an index to the etymology of the word. For the signification of *past* time, see 93; conjugated Kal רָאָה, Niph. נִרְאָה, Pual רֻאָה, Hiph. הֶרְאָה, Hoph. הָרְאָה, Hith. הִתְרָאָה.

23. הָאוֹר — הָ article, 61. I. 2.—כִּי probably primitive Conj.

24. טוֹב — form, 129. 3. עֹל; Syntax, 240. 1.

25. וַיַּבְדֵּל — Root בָּדַל; Fut. apoc. in Hiphil, 91. 3, and 93. 1.

26. בֵּין — Prep. with a form like Const. state of nouns, 157. 2. *a*, of the class in 129. 11. עֹל.

27. וּבֵין — וּ Conjunction; for vowel, see 61. II. 3.

28. הַחֹשֶׁךְ — הַ article, 61. I. 2. Vide No. 11.

Verse 5.

29. וַיִּקְרָא — 120 and Par. XIII; also 93.

30. לָאוֹר — לָ Preposition; for vowel, see 61. I. 6.

31. יוֹם — form, 129. 3; Syntax of this and of the preceding word, 220. and 223. 2. After verbs of naming, the *thing* named commonly has ל before it, and the name called or given is simply in the Accusative.

32. וְלַחֹשֶׁךְ — וְ Conjunction.—לַ preposition, for pointing, 61. I. 6, the article before חֹשֶׁךְ being elided, and the ל receiving its Pattahh; Comp. 61. I. 2.

33. לָיְלָה — noun Segholate, 129. 11. עֹל; ground-form לַיְל; Dec. VI. *A Class;* Pattahh prolonged to Qamets by the Pause Accent, 55. 4; לַי *lay* a mixed syllable, because accented, 25. 1. *a*, note 3; ה ָ at the end, is paragogic, 50. 3. *d*, and 62. 2. *h*.

34. עֶרֶב — Dec. VI. *A Class;* בֹּקֶר—ibid. *O Class;* forms, 129. 11; probably Primitives, 128. A.

35. אֶחָד — adj. numeral, for אַחָד = אַחַד; the Seghol comes into the place of Pattahh, by 60. 1.

Verse 6.

36. רָקִיעַ — Dec. III; Pattahh furtive, 27. 2; Part. form, 129. 5; Root רָקַע.

37. בְּתוֹךְ — בְּ preposition;—תּוֹךְ Const. state from תָּוֶךְ, Dec. VI. *e;* form, 129. 11. עֹל.

38. מַבְדִּיל — Part. in Hiphil; vide No. 25.—For לַמָּיִם, see Nos. 30 and 17.

Verse 7.

39. וַיַּעַשׂ — Fut. with *Vav conversive*, 93; Root עָשָׂה, verb לֹה and פֹּ Guttural; form in 123. I. *d*; the final Pattahh is furtive, and stands in the room of Seghol, 59. 4; the Pattahh under the Praeformative arises from the Verb פֹּ Guttural, 102. 1.

40. הָרָקִיעַ — הָ article, 61. I. 2—in the same verse, לָרָקִיעַ, ל receiving the vowel of the article elided; see No. 32.

41. הַמָּיִם — not הַמַּיִם, as in No. 17, because the word has no Pause Accent upon it. Comp. 55. 4.— אֲשֶׁר Nom. to הָיָה understood, 240. 1.

42. מִתַּחַת — מִ prep. with נ assimilated, 61. iv. 1; תַּחַת as a noun Seghol. 129. 11; lit. *under part.*—In לָרָקִיעַ, the ל forms a Genitive case, see Syntax, 170. 2. *b.*

43. מֵעַל — מֵ Prep., for pointing, 61. iv. 2.— עַל, No. 12, but here used as a noun = *upper part*, and followed by a Genitive, as in No. 42.— כֵן, for form see No. 26.

Verse 8.

44. שָׁמָיִם — with Qamets under מ, instead of Pattahh, because of the Pause accent; comp. No. 17. — שֵׁנִי, App. A. Ordinals.

Verse 9.

45. יִקָּווּ *yiq-qa-vu*, with middle Vav moveable, 23. 4. *a*; root, קָוָה, 122 and Par. XIV. Fut. Niphal; comp. 124. 1.

46. מָקוֹם — Root קוּם, form 129. 14. ע״ו; Dec. III.

47. וְתֵרָאֶה — וְ Conj; root רָאָה, verb ל״ה and ע Resh; Niph. fut. 122 and Par.; so written instead of תִּרָּאֶה, because the Resh rejects Daghesh, and the preceding vowel is therefore prolonged, 46. 1.

48. הַיַּבָּשָׁה — הַ article; — יַבָּשָׁה fem. form, 129. 6; Dec. II. feminine.

Verse 10.

49. לַיַּבָּשָׁה—לַ has the vowelof the article which is elided, No.32.

50. וּלְמִקְוֵה — וּ Conj., vowel 61. II. 3. — לְ prep. ib. III.— מִקְוֶה from קָוָה; form, 129. 14. ל״ה; Dec. IX, 146.

51. יַמִּים — Dec. VIII. *a*; probably primitive, 128. A.— וַיַּרְא, No. 22.

Verse 11.

52. תַּדְשֵׁא — Hiph. Fut. apoc. 91. 3, comp. 91. 4. — דֶּשֶׁא Dec. VI. — עֵשֶׂב Dec. VI. *g*.

53. מַזְרִיעַ — Part. Hiphil, comp. No. 38; Root זָרַע; Pattahh furtive, 27. — זֶרַע Dec. VI. *d*.

54. עֵץ — Dec. VII. *f*; primitive. — פְּרִי, Dec. VI. *l*, and 143. note 9.

55 עֹשֶׂה— Part. active, see No.39. and 122, with Paradigm; defectively written, 90. *b*, and 24. 3.

56. לְמִינוֹ — לְ prep. — וֹ Suff. Pronoun, 69. 2. II. — מִין, Dec. I; form as if from מְיִן, 129. 11. ע״י.

57. אֲשֶׁר — qualifies בּוֹ, Syntax 196; literally, *which, the seed of it,* [is] *in it,* i. e. whose seed is in it.

58. זַרְעוֹ — וֹ Pron. Suff. 69. 2. — זֶרַע, Comp in No. 53.

59. בּוֹ — בּ prep., וֹ Pron. Suff. 70. 3, בְּ, qualified by אֲשֶׁר No. 57.

Verse 12.

60. וַתּוֹצֵא — Vav conversive, 93; תּוֹצֵא Fut. fem. apoc. Hiph. 91.3; root יָצָא, verb פ״י and ל״א, 110 and 120; see Par. VI, p. 191.

61. לְמִינֵהוּ — הוּ Suff. pronoun, 69. 2. II. Comp. No. 56. where וֹ Pron. Suff. is used with the same noun; instead of הוּ. Either can be used at pleasure, when the noun ends with a consonant; but וֹ is commonly preferred.— אֲשֶׁר זַרְעוֹ־בוֹ, vide No. 57. וַיַּרְא see No. 22.

Verse 14.

62. שְׁלִישִׁי, App. A, and 130. 3. Note.

Verse 14.

63. מְאֹרֹת (plenè מְאוֹרוֹת 24. 3.) ground-form מָאוֹר Dec. III; form 129. 14. ע״ו; Plur. מְאֹרִים and מְאֹרוֹת 133. 5; Nom. to יְהִי a verb in the sing. number (No. 19,) Syntax 227. 4.

64. בִּרְקִיעַ — בְּ, usual pointing, 61. III, which is changed to short Hhireq here, according to the principle in 59. 1; רְקִיעַ const. state of רָקִיעַ, see Dec. III. Cons. State.

65. לְהַבְדִּיל Const. Inf. Hiph. from בָּדַל; used as a verbal noun, and governed by לְ; Syntax, 213.

66. וְהָיוּ — וְ see 94. 1. and Syntax 209. 5, 6; here it connects הָיוּ, a Praeter form, with the preceding יְהִי which is of the Future tense, see No. 19; its Nominative is מְאֹרֹת, which in the first instance was connected with the sing. Verb יְהִי, vide Syntax 227. 4. note.

67. לְאֹתֹת — לְ, 61. III; אֹתֹת = אוֹתוֹת, 24. 3; ground-form אוֹת, com. gender, but plur. form like feminines, 133. 4, comp. 5; form as in 129. 11. ע״ו; sing. of Dec. I, but Plur. of fem. Dec. I; Syntax, 223. 2.

68. וּלְמוֹעֲדִים — וּ Conj. pointing 61. II. 3;— לְ prep. 61. III. 1;— מוֹעֲדִים Plur. Dec. VII. from מוֹעֵד; root יָעַד, and form as in 129. 14. פ״י; Syntax as in No. 67.

69. וּלְיָמִים — וּ and לְ as above; — יָמִים irreg. noun. Vide page 262, under יוֹם; Synt. ut supra. — וְשָׁנִים, וְ Conj.; שָׁנִים, fem. Dec. II. *a*; two forms of Plural 133. 5; לְ prep. is wanting before שָׁנִים, 240. 9; Synt. ut supra.

Verse 15.

70. וְהָיוּ — vide No. 66. — לִמְאוֹרֹת — לְ prep. with short Hhireq, No. 64; for form see No 63; for Synt. No. 67. — לְהָאִיר Inf. Const. of Hiph. from אוּר, verb ע״ו, 117 and Par.; comp. No. 65.

Verse 16.

71. וַיַּעַשׂ — See No. 39. — שְׁנֵי App. A. figure 2; it is Const. state before הַמְּאֹרֹת, Syn. 177. 3. *a.* — הַגְּדֹלִים, הַ־ article, Synt. 165. 1; גְּדֹלִים plur. from גָּדוֹל, form as in 129. 3; Dec. III; Vav omitted in the Plur. form, No. 3; agrees with the preceding noun, which is of the fem. form but of masc. gender, comp No. 63. — הַמָּאוֹר, הַ־ article. — הַגָּדֹל, הַ־ article, Synt. 165. 1; גָּדֹל, Vav omitted, 24. 3. — לְמֶמְשֶׁלֶת, לְ prep.; מֶמְשֶׁלֶת fem. Segholate, Dec. IV. *a*; root מָשַׁל, and form as in 129. 14; Const State before הַיּוֹם. — הַיּוֹם, הַ־ art. 163. 3. *a.* — הַקָּטֹן, הַ־ Article, vide הַגָּדֹל supra; Dec. VIII.; the fem. is קְטַנָּה, 147 VIII; form as in 129. 28. — הַכּוֹכָבִים, Dec. II. b.

Verse 17.

72. וַיִּתֵּן — וַ־ Conversive, 93; יִתֵּן Verb פ״ן, 113. 3, Comp. 114. I. *b.*; used in Kal, Niph. and Hophal. — אֹתָם, 70. 3. column אֵת, comp. 157. 1.

Verse 18.

73. וְלִמְשֹׁל — וְ Conj.; לִ prep., pointing as in No. 64.; מְשֹׁל Inf. const. from מָשַׁל, Syntax as in No. 65. — בַּיּוֹם וּבַלַּיְלָה — בַּ, in both cases the Pattahh belongs to the article elided by the preposition, 61. I. 6; וּ, 61. II. 3.

Verse 20.

74. יִשְׁרְצוּ — Fut. from שָׁרַץ, Syntax 210. 5. *a.* — נֶפֶשׁ, Dec. VI. *a*; in apposition with שֶׁרֶץ, com. gender, form in 129. 11. — חַיָּה adj. fem., ground-form חַי, form as in 129. 1. ע״ע — יְעוֹפֵף see 133. 7; form as in 129. 11. ע״וֹ. — יְעוֹפֵף denom. verb; root עוּף; in Polel; Syntax 210. 5. *a.*

Verse. 21.

75. הַתַּנִּינִם — הַ־ article; תַּנִּינִם, Yodh in the plur. ending omitted, 24. 3; Part. form, 129. 7; Dec. I. — כָּל־ *Kŏl* from כֹּל, the Hholem shortened before Maqqeph, 32. 3; properly a noun Dec, I. in regimen with נֶפֶשׁ. — הַחַיָּה, הַ article, for insertion here, see 163. 4. — הָרֹמֶשֶׂת, הָ article, pointing 61. I. 2, Syntax 163. 4.; רֹמֶשֶׂת active Part. Seghol. from רָמַשׂ 127. Par. XVI. Syntax 217. 1. — אֲשֶׁר Acc. governed by שָׁרְצוּ. — כָּנָף Dec. IV.; Inf. form, 129. 12; used here in the Gen. after עוֹף, and as an adjective, 161. 1.

Verse 22.

76. וַיְבָרֶךְ — verb from בָּרַךְ in fut. Piel; the Daghesh in Yodh omitted after Vav conversive, 93. 1; Qamets under ב instead of Pattahh, 46. 1; Seghol under ר instead of Tseri because the accent is

thrown off upon the preceding syllable by Vav conversive, 54. 2. and 62. III. *d.* — לֵאמֹר, contracted from לֶאֱמֹר, comp. 47. 2, (for the לְ would regularly have a Sheva here ;) לְ prep. with an irregular punctuation, which is thus made; the Inf. is אֱמֹר, and the Sheva falling away, because א becomes quiescent, the word would then be written לֶאמֹר; but as this Seghol is lengthened by the *quiescent* א. it becomes Tseri, as in the text; Syntax, 214.— פְּרוּ verb, ל"ה from פָּרָה. Imper. — וּרְבוּ, וּ Conj. 61. II. 2. רְבוּ as פְּרוּ.— וּמִלְאוּ, וּ Conj.; מִלְאוּ Imp. from מָלֵא.— בַּיַּמִּים, בַּ with the vowel of the article, 61. I. 6; יַמִּים, see No. 51.— יִרֶב Fut. apoc. Kal from רָבָה, 127. Par. XIV. Fut. apoc., also 91.

Verse 24.

77. תּוֹצֵא— No. 60.—בְּהֵמָה, fem. noun prim. Dec. II. *b*, Const. בֶּהֱמַת, Suff. בְּהֶמְתּוֹ, &c; Part. form as in 129. 2.—חַיְתוֹ, n. Const. Dec. I. fem. from חַיָּה with Paragogic ו, 50. 3. *c.* et seq.; the Parag. ו seems to be a compensation for the Daghesh omitted in the Yodh of the noun. In verse 25, the regular const. form חַיַּת occurs.

Verse 25.

78. הָאֲדָמָה — הָ article—אֲדָמָה fem. Dec. II; Inf. form as in 129. 12.

Verse 26.

79. נַעֲשֶׂה — 1st pers. plur. fut. from עָשָׂה, No. 39.—אָדָם Dec. IV; Part. form as in 129. 1.—בְּצַלְמֵנוּ, צֶלֶם n. Const. from צֶלֶם VI. *a;* ־ֵנוּ Suff. Pron. 69. 2. II; Inf. form as in 129. 11.—כִּדְמוּתֵנוּ, כְּ Conjunction, pointing see No. 64; דְּמוּת n. fem. as Dec. I. of the masculine, 132. 2. *d;* Inf. form as in 129. 11. ל"ה. *d;* ־ֵנוּ ut supra. —וְיִרְדּוּ, Fut. Kal with Vav, from רָדָה, 93; Syntax 210. 5. *a*— בִּדְגַת, בְּ Preposition, pointing No. 64; דְּגַת n. fem. from דָּגָה Dec. II. Const.; prim., but Inf. form 129. 12. ל"ה.—וּבַבְּהֵמָה, וּ Conj., בַּ Prep. with the vowel of the article which is elided, 61. I. 6.—הָרֹמֵשׂ, הָ art. as pronoun, see No. 75 under הָרֶמֶשׂ.

Verse 27.

80. זָכָר Dec. IV. Part. form 129. 1—נְקֵבָה fem. Dec. II; Part. form, 129. 2.

Verse 28.

81. וַיְבָרֶךְ—See No. 76.—לָהֶם, 70. 3. col. ל.—וְכִבְשֻׁהָ—וְ Conj.—כִּבְשֻׁ for כִּבְשׁוּ, 24. 3 and page 44, (*n*, *o*,); Imp. from כָּבַשׁ; הָ pron. Suff. Accus. 68. 2. No. I. 3 fem.—וּרְדוּ, Imp. of רָדָה, see in No. 79.

Verse 29.

82. הִנֵּה *ecce!* as much as to say, *Take notice.* —— נָתַתִּי for נָתַנְתִּי from נָתַן, 114. IV. *b.*—אֲשֶׁר Nom. to הָיָה understood, Syn. 240. 1.—אֲשֶׁר־בּוֹ *in which*, 196.—פְּרִי in No. 54.—יִהְיֶה, fut. from הָיָה.—לְאָכְלָה, לְ prep., אָכְלָה fem. Dec. I; Inf. form, 129. 11; Syntax, 223.

Verse 31.

83. עָשָׂה, Pluperfect, 209. 2. — טוֹב, Syntax, 240. 1. —מְאֹד, Syntax, 176. 2. — הַשִּׁשִּׁי, article, 165. 3. In similar cases, verses 5, 8, 13, 19, 23, the Ordinal adjective is *without* the Article.

Chap. II. *Verse* 1.

84. וַיְכֻלּוּ, Fut. Pual with Vav, 93; Root כָּלָה; Daghesh omitted in the Praeform. יְ because it has Sheva under it, see 93. 1, and Nos. 76, 81, וַיְבָרֶךְ; the present verb should be read *vă-yĕkhŭl-lu;* the others, *vă-yĕbha-rĕkh*, as the want of Daghesh lene in the Aspirates following the first syllable demonstrates; see 29. 3, (4.) — צְבָאָם, ם◌ָ Suff. pron. 69. 2. column II; צָבָא, masc. Dec. IV. *g.* in Suffix state; Inf. form 129. 12.

Verse 2.

85. וַיְכַל —fut. apoc. Piel with Vav, from כָּלָה; for omission of the Daghesh in Yodh Praeform. see No. 84; so written instead of וַיְּכַל, 41. 2 and 45. 3, comp. also 123. III. *c.*— מְלַאכְתּוֹ, fem. Dec. II. *h;* for the proper form of the word, see 47. 3. note 2. — עָשָׂה Pluperfect, see No. 83.

Verse 3.

86. וַיְקַדֵּשׁ — Fut. Piel from קָדַשׁ; pointing in No 84. — אֹתוֹ pron. Acc. 70. 3. col. אֶת.—בּוֹ ibid. col. בְּ.— בָּרָא, Pluperfect, No. 83. — לַעֲשׂוֹת, לְ prep., pointing 61. III. 2; עֲשׂוֹת Inf. Cons. Kal, from עָשָׂה, Syntax, 213. 5. *c.*

Verse 4.

87. אֵלֶּה — pron. 71. — תּוֹלְדוֹת, fem. Plur. Const. Dec. IV, Inf. form as in 129. 22. ת, deriv. of יָלַד; Syn. 240. 1. — בְּהִבָּרְאָם, בְּ prep.; ם◌ָ Suff. pron; Niph. Inf., from בָּרָא, with Suff. 213. 5. *a;* the Tseri under ר in the regular form הִבָּרֵא falls away on account of the Suff ם◌ָ, comp. 126. VI. in regard to the dropping of the Tseri. For retaining the Praeformative ה after בְּ, see 97. 4; the *subject* of the Verb is made by the Suff. in the Genitive, 215. 2. — עֲשׂוֹת Inf. const. used as a noun in the Genitive; the agent to עֲשׂוֹת is יְהוָה

אֱלֹהִים, which is in the Gen. after עֲשׂוֹת, Syntax, 215. 2; and the Acc. after this verb, is אֶרֶץ וְשָׁמָיִם, the *object* of the action expressed by the verb, Syntax 215. 3.

Verse 5.

88. שִׂיחַ — form as in 129. 11. עי; Dec. I.— הַשָּׂדֶה, form as 129. 2. לה, Dec. IX. — טֶרֶם יִהְיֶה *before it was*, Fut. made Praeter by טֶרֶם. 210. 6. *a*. (2)—so טֶרֶם יִצְמָח in same verse; יִצְמָח instead of יִצְמַח because of the Athnahh (Pause-Accent,) verb ל Gutt. fut. Kal. — הִמְטִיר, Hiph. from מָטַר, Pluper. 209. 2. — אַיִן, Syntax 236. 2. לַעֲבֹד, לַ prep., pointing 61. III. 2; עֲבֹד Inf. Kal of עָבַד; Inf. Const. as a Dat. case, 213.

Verse 6.

89. אֵד — prim., form as in 129. 2, עו.— יַעֲלֶה, פ Gut. fut., Syntax 210. 6. *b*.— הִשְׁקָה, Hiph. of שָׁקָה.

Verse 7.

90. וַיִּיצֶר, Fut. Kal of פי II. Class, 111. 2; the Tseri of the final syllable goes into Seghol, because the accent is drawn back by the Vav. —עָפָר, Syntax 222. 3. — מִן makes a Gen. 170. c. — וַיִּפַּח, Fut. Kal from נָפַח, verb פן and ל Gut.— בְּאַפָּיו, Dec. VIII, from אַף=אַנְף 45. 3; יו— Pron. Plur. Suff. 69. 6. — נִשְׁמַת, I. Dec. fem. const. and also Accusative after יִפַּח, Syntax 172. 2. Note.— חַיִּים, Dec. VIII; form 129. 1. עע; see also 133. 6. — לְנֶפֶשׁ, Syntax 223. 2.

Verse 8.

91. וַיִּטַּע —Fut. with Vav from נָטַע. — גַּן Dec. VIII, form 129. 11. עע. — וַיָּשֶׂם, Fut. apoc. Hiph. from שׂוּם, the final Tseri of the apoc. form goes into Seghol, because the accent is retracted by the Vav. — שָׁם adverb.—יָצָר, Qamets under צ because of the Pause Accent; Syntax, 209. 2.

Verse 9.

92. וַיַּצְמַח — Fut. apoc. Hiph. — נֶחְמָד, Part. Niph. from חָמַד.— לְמַרְאֶה, Dec. IX, form 129. 14. לה. *a*. — לְמַאֲכָל, Dec. II, form 129. 14. אפ.— הַחַיִּים, for the use of the article, Syntax 165. 5.— בְּתוֹךְ, No. 37.— הַגָּן, Qamets probably on account of the Pause Accent. — הַדַּעַת, Fem. Inf. from יָדַע instead of דַּעַת, because of the Guttural, 59. 4; Gen. case, 213. 2, and has the article like a common noun. — טוֹב וָרָע, Accus. after דַּעַת, 221.

Verse 10.

93. יֹצֵא, Act. Participle of יָצָא, פי and לא; Syntax, 217. 2. — מֵעֵדֶן, Tseri under מ, 61. IV. 2.— לְהַשְׁקוֹת, Hiph. Inf. with Prep. לְ;

as a Dative case, 213. 5. —יִפָּרֵד, Fut. Niph. as Praet., Syntax 210. 6. *b*.— רָאשִׁים anomalous Plur. of רֹאשׁ, page 262; Syntax of לְאַרְבָּעָה רָאשִׁים, 177. 2, 4.

Verse 11.

94. הוּא *this is*, Syntax 192. 1.— הַסֹּבֵב, הַ art. as pronoun = *that which*, Syntax 163. 4; and Synt. of Part. 217. 1.— הַחֲוִילָה, art. הַ, 164. 1. — אֲשֶׁר שָׁם, 196. 1. *b*. — הַזָּהָב, article, 163. 2.

Verse 12.

95. וּזֲהַב — וּ, 61. II. 5; זָהָב Const. Dec. IV. — הַהִוא, הַ article 165. 1; הִוא *hi* 67. 2, placed after אֶרֶץ, Syn. 180. 6. — טוֹב, adj. predicate, 181. 1.— הַבְּדֹלַח, art. 163. 2. — וְאֶבֶן הַשֹּׁהַם, art. 165. 5.

Verses 13, 14.

96. הַנָּהָר הַשֵּׁנִי — הַנָּהָר הַשְּׁלִישִׁי — הַנָּהָר הָרְבִיעִי, art. before נָהָר 165. 5; before Ordinal 165. 1. For the omission of the article before all the names of rivers here, 164. 1. — הַהֹלֵךְ, as הַסֹּבֵב in No. 94. — קִדְמַת, Const. and Accus. 174. 2. — הוּא *is*, 192. 2.

Verse 15.

96. וַיִּקַּח — from לָקַח, 114. IV. *a*.— וַיַּנִּחֵהוּ, ־ֵהוּ Suff., וַ Conj., יַנִּחַ = יָנִיחַ, Fut. Hiph. from נוּחַ, 112, and 127. Par. VIII, page 194. (1.) — לְעָבְדָהּ, ־ָהּ Suff.; עֲבֹד, Inf. Const. in Suff. state, Par. XV. 127, and Dec. VI. Syr. Seghol. — וּלְשָׁמְרָהּ, ut supra.

Verse 16, 17.

97. וַיְצַו, Piel apoc. from צִוָּה, 123. III. *e*; for the omission of the Daghesh in the Yodh, 93. 1. — לֵאמֹר in No. 76. — אָכֹל תֹּאכֵל, Inf. abs. with a finite verb, 212. 2.— הַדַּעַת טוֹב וָרָע, No. 92.— מִמֶּנּוּ, 70. 3; Syntax in reference to what precedes, 182. 3. *c*.— אֲכָלְךָ, Inf. Suff. 127. Par. XV, used as the Suff. state of nouns, 213. 2. — מוֹת תָּמוּת, 212. 2.

Verse 18.

98. טוֹב predicate of the sentence, 181. 1. — הֱיוֹת, Const. Inf. of הָיָה, as Const. Noun before הָאָדָם, lit. *the being of the man in his solitude*, לְבַדּוֹ being used however as prep., but properly it is a noun of Dec. VIII. in Suff. state.— אֶעֱשֶׂה־לּוֹ, Syn. 223. 2. — כְּנֶגְדּוֹ, as a noun in Reg., but נֶגֶד is commonly used as a Prep. Comp. 157. 2. *a*.

Verses 19, 20.

99. וַיִּצֶר — quiescent Yodh omitted, comp. No. 90. — וַיָּבֵא, apoc. fut. Hiph. from בּוֹא. — לִרְאוֹת, Inf. Const. as a noun in the Dative. — יִקְרָא־לוֹ, Syntax, 220, & 223. 2.— נֶפֶשׁ חַיָּה, in apposition with לוֹ which follows יִקְרָא (ut supra) but the prep. לְ is omitted,

Syntax 240. 9. comp. 240. 10; or the case may be solved by Syntax 191. 1. — הוּא *that was*, 192. 1.— שְׁמוֹ from שֵׁם, Dec. VII. *e.* — לְכָל־, &c, the לְ here and after constitutes a Gen. 170. 2. *b.* — וּלְאָדָם, case abs. 182. 3. *b.*

Verses 21—25.

100. וַיַּפֵּל — apoc. fut. Hiph. from נָפַל. — תַּרְדֵּמָה, fem. Dec. II; form as in 129. 22. — וַיִּישָׁן, from יָשֵׁן verb פ״י I. class, as יִירַשׁ; the Qamets under שׁ comes from Pattahh lengthened by the Pause Accent — מִצַּלְעֹתָיו, מִ prep., יו— Suff. to plur. noun, 69. 6; noun is from צֵלָע Dec. IV. with plur. of the fem. form, 138. 5.—תַּחְתֶּנָּה, תַּחַת a prep. with Suff., as a Seghol. noun it takes the form תַּחַת, נָּה— Verbal Suff. 68. 2. Col. IV, occasionally united with Prepositions, 70. 2. note. — וַיִּבֶן, apoc. fut. Kal from בָּנָה. — וַיִּבֶן אֶת־הַצֵּלָע ... לְאִשָּׁה, Syntax 223. 2. — וַיְבִאֶהָ, הָ— Suff. Pron., which shifting the accent makes the usual Hiph. form יָבִיא go into יְבִא = יָבִיא, i. e. the Qamets under the Praeform. Yodh necessarily falls away, and then, by 93. 1, ו Conversive must be written without the Daghesh in the Yodh. — הַפַּעַם, הַ art. as pron. *this*; פַּעַם *time; this time* = *now*; Synt. 174. 2. —מֵעֲצָמַי, Plur. with Suff. from עֶצֶם.— יִקָּרֵא אִשָּׁה, 219. 2.— לֻקְחָה Pual 98. III. — יַעֲזָב־, with Qamets Hhateph under ע, 32. 4. — אָבִיו page 119. — אִמּוֹ, Dec. VIII. from אֵם. — וְדָבַק, fut. sense, 209. 5. *b.* — וְהָיוּ ibid. — לְבָשָׂר, 223 2. — שְׁנֵיהֶם, 177. 3. *a.* — עֲרוּמִּים, Shureq followed by Dagh. forte, page 44, note; from עָרוֹם, Dec. III, form as in 129. 28. — יִתְבֹּשָׁשׁוּ, Hithpalel from בּוֹשׁ; Syntax 210. 6. *b*; Qamets under שׁ is Pattahh lengthened by the Accent; and for Pattahh, see 100. 1.

CHAP. III. *Verses* 1—5.

101. עָשָׂה, Pluperf. 209. 2. — אַף־כִּי, Interrog. הֲ omitted before אַף 236. 2.— לֹא תֹאכְלוּ, 210. 5. *b.* (2) מִפְּרִי עֵץ־הַגָּן, 123. 3. Note.— נֹאכֵל, 210. 4. *c.*—(3) וּמִפְּרִי, *but* of the fruit, וּ in 238. 3.— אֲשֶׁר בְּתוֹךְ, 240. 1. — תִגְּעוּ, fut. Kal. from נָגַע. — תִגְּעוּ־בוֹ, Synt. 223. 1. — תְּמֻתוּן, fut. Kal from מוּת, usual form תָּמוּתוּ, but the Nun parag. draws down the accent (62. 3. *b.*) and, of course, the Qamets under the Praeform. falls away; the וּ in the ground-form is here written with (ֻ), page 44. (*n*, *o.*) (4) לֹא מוֹת תְּמֻתוּן, 212. 2. *b.* — (5) יֹדֵעַ Part. act., 217. 1. — אֲכָלְכֶם, Suff. Inf. const., 126. note 8, also Dec. VI. *u.* — וְנִפְקְחוּ, 94. — עֵינֵיכֶם, Dual Const. of עַיִן, page 240. Dec. VI. — כֵּאלֹהִים = כְּאֱלֹהִים, 47, 2, but the Seghol is lengthened by

the quiescence of the א, in the first of these forms.— יֹדְעֵי טוֹב, Part. Act. Const. state, 216. 2.

Verses 6—10.

102. וַתֵּרֶא, apoc. fut. fem. from רָאָה, as וַתְּגַל 123. I. *d*. No. 3.— טוֹב הָעֵץ, 240, 1.— תַּאֲוָה, fem. Dec. I; form as in 129. 22; used as an adjective, 161. 4. — תַּאֲוָה־הוּא, Synt. 240. 1. — לָעֵינַיִם, לְ 61. I. 6, comp. 2. — נֶחְמָד, 103. II. Part. Niph.; Synt. 240. 1. — לְהַשְׂכִּיל 99. I. *c*. Inf. Const. — וַתֹּאכַל, 108. I, or 55. 4.— וַתִּתֵּן, fem. Fut. with Vav, from נָתַן. — עִמָּהּ. 70. 3. עִם. (7) וַתִּפָּקַחְנָה, Fut. fem. plur. in Niphal, with Vav. — עֵירֻמִּם, Dec. VIII. Adj. — וַיִּתְפְּרוּ, fut. Vav of תָּפַר. — עֲלֵה, Const. of עָלֶה, Dec. IX. — תְּאֵנָה, fem. Dec. II. — חֲגֹרֹת, fem. I. Dec. from חֲגוֹרָה. (8) מִתְהַלֵּךְ, Part. Hith. agreeing with אֱלֹהִים, 167. 2. *b* and note; for the sense of Hith. here, 80. 3. *d*. — וַיִּתְחַבֵּא, Fut. Vav. in Hith.; sense of Hith. in 80. 3. *b*.; Syntax 231. *b*. (9) אַיֶּכָּה, ־ֶכָּה Suff. Pron. 68. 2. IV, Comp. 70. 1; אַי adverb, in a separate state אֵי, with Suff. אַי, and as a noun of Dec. VIII, here, with Yodh Daghesh'd. Vide 156.3.*b*.— וָאִירָא, second form of פ״י Class I, Qamets under Vav, 93. 1; Qamets under ר, 120. 1.— וָאֵחָבֵא, Vav ut supra, אֵחָבֵא fut. Niph. 46. 1; for the reflexive meaning, 77. 2. *c*.

Verses 11—15.

103. הִגִּיד, Hiph. of נָגַד. — אַתָּה, 67. 2.— הֲמִן, הֲ Interrogative. — צִוִּיתִיךָ, Piel of צָוָה with Suff. 123. III. *a*. — לְבִלְתִּי, 235. 4, here used like a noun in the Dative with לְ and in the construct state before אֲכָל. — אֲכָל Inf. used as Noun, with final Hholem shortened, because of the Maqqeph, 213. — אָכָלְתָּ *a-khal-ta*, Qamets under כ is a Pattahh prolonged by the accent, 55. 4, and the syllable still remains *mixed*, because the accent remains on it, 25. 1. *a*. note 3. (12) נָתַתָּה, 114. IV. *b*. — עִמָּדִי, this form only with Suff. pron. Yodh; in all other cases, it is עִם.— וָאֹכֵל, 107. 2. — הִשִּׁיאַנִי, ־ַנִי Suff., הִשִּׁיא Hiph. of נָשָׁא (14) אָרוּר אַתָּה, Synt. 240. 1. מִכָּל־, Synt. 175. 2. — גְחֹנְךָ, Dec. III. Suff. state. — תֵּלֵךְ, Fut. of יָלַךְ. — חַיֶּיךָ, ־ֶיךָ Plur. Suff.; חַיֵּי Plural Const. of חַיִּים. (15.) וְאֵיבָה, fem. Dec. II. — אָשִׁית, fut. Kal of verb ע״י, שִׁית, 119. — בֵּינְךָ, 157. 2. *a*.— יְשׁוּפְךָ, fut. Kal from שׁוּף, the Qamets under *Yodh* praeform. falls away, because the accent is shifted. — רֹאשׁ, Syntax 174. 2. — תְּשׁוּפֶנּוּ, ־ֶנּוּ Suff. 68. 2. IV. — עָקֵב, Dec. V; form 129. 2, Synt. as רֹאשׁ.

Verses 16—24.

104. הַרְבָּה אַרְבֶּה, 212. 2, Comp. 225. 1. Note.— עִצְּבוֹנֵךְ, ־ֵךְ fem. Suff.; form. 129. 15; Dec. III. *d*. — הֵרֹנֵךְ, form 129. 15, לֹה;

Dec. I.— תֵּלְדִי, fut. fem. 2d pers. from יָלַד.—בָּנִים, page 262.— תְּשׁוּקָתֵךְ, Dec. I. fem., ךְ fem. Suff.; form 129. 22. —יִמְשָׁל, Qamets Hhateph, 32.—בָּךְ, fem. pron. 70. 3. (17) בַּעֲבוּרֵךְ, Prep. with Suff. as noun, 70. 2.—תֹּאכְלֶנָּה, נָּה Suff. 68. 2. IV; the Tseri under כ falls away, as in 126. note 15. (18) קוֹץ, form as in 129. 11. עו.— דַּרְדַּר, form 129. 33. עע. — לָךְ instead of לְךָ, 70. 3. ל.— עֵשֶׂב, fem. II. Dec., form 129. 10. פי, or 129. 2. עו.— עַד־שׁוּבְךָ, שׁוּב Inf. Suff., as a noun governed by Prep., 213. 5.— מִמֶּנָּה, 70. 2. מִן.— לֻקַּחְתָּ, Pual, קח for לקח, No. 103, אָכְלָה. (20) חַוָּה, 129. 6. לה, = הָיָה i.e. *living*, and as intensitive, *the mother of all living*.—חָי in Pause for חַי. (21) כָּתְנוֹת, fem. IV. Dec. *e*.— וַיַּלְבִּשֵׁם, ם Suffix; verb future Hiph. with ו. — (22) פֶּן *that not*, פֶּן־יִשְׁלַח *that he may not thrust forth*, וְלָקַח *nor take*, 209. 5. *b*. — וָחַי, Part. of חָיָה, contracted חַי, 129. 1. עע; Synt. 217. 3. (23) וַיְשַׁלְּחֵהוּ, הוּ Suff.—מִשָּׁם.... אֲשֶׁר *whence*, 196. (24) וַיְגָרֶשׁ, Seghol instead of Tseri under the ר, because the accent is thrown upon the preceding syllable. — מִקֶּדֶם, מִ *towards*.—הַכְּרֻבִים from כְּרוּב, Dec. I.—הַמִּתְהַפֶּכֶת, Seghol. Part. fem. Hithpael, from הָפַךְ, הַ Art. as a pronoun, 163. 4; Hith. sense, 80. 3. *b*.

CHAP. IV. *Verses* 1—5.

105. וַתַּהַר, fut. apoc. of הָרָה.—וַתֵּלֶד, fut. apoc. of יָלַד; for the manner in which this verse is constructed, see Syntax 209. 3. note. — אֶת lit. *with Jehovah*, i. e. *ope Jehovae*. (2) וַתֹּסֶף = וַתּוֹסֶף, Fut. Apoc. Hiph. from יָסַף; final Tseri goes into Seghol, because the accent is drawn back, 62. 3. *d*.— לָלֶדֶת, Inf. fem. of יָלַד, לָ prep. 61. III. 4. *a*; Synt. 213. 3. note, and 225. 1.— אָחִיו, page 262.—רֹעֵה, Const. of רֹעֶה, Dec. IX. (3) וַיָּבֵא, Hiph. apoc. from בּוֹא.—לַיהוָה, has the points of אֲדֹנָי *Lord*, which the Jews use instead of יְהוָה *Jehovah*, wherever this latter word occurs single. Adverting to this, the vowel-points are easily explained, viz, לַאדֹנָי, contracted לַאדֹנָי, 47. 1, 4, with the same points as לַיהוָה. (4) מִבְּכֹרוֹת, from בְּכוֹר Dec. I, form 129. 10.— צֹאן, Dec. I. for צְאֹן, 47. 6; form ut supra. — וּמֵחֶלְבֵהֶן, חֵלֶב with Suff. and preposition; Syntax 242.— וַיִּשַׁע, Fut. apoc. of שָׁעָה. (5) וַיִּחַר, Fut. apoc. of חָרָה. — וַיִּפְּלוּ פָנָיו, 227. 1. note.

Verses 6—10.

106. חָרָה לְךָ, 218. (7) הֵיטִיב, II. Class פי.— שְׂאֵת, fem. Inf. of נָשָׂא, put for שְׂאֶת, 60. 4.— חַטָּאת = חַטָּאַת, 60. 4. also 147. 3. *e*;

form 129. 6. — רֹבֵץ, Syntax, 229. 2; but may not חַטָּאת be masc. here, as the Suff. וֹ, in תְּשׁוּקָתוֹ and בּוֹ, refer to it? (8) בִּהְיוֹתָם, Inf. Suff. of הָיָה, with Prep. 213. 5. *a.* — וַיָּקָם *văy-ya-qôm*, the common apoc. form is יָקֹם, but with the accent drawn back by the וַ, the *Hholem* shortens into *Qamets Hhateph*, 118. I. 4. — וַיַּהַרְגֵהוּ, ֵהוּ Suff.; for the points of the Verb, 59. 3. (9) אֵי הֶבֶל, Synt. 240. 1. — יָדַעְתִּי pres. time 209. 4. — הֲשֹׁמֵר, Interog. הֲ, שֹׁמֵר as Noun, Dec. VII. Const. — אָנֹכִי, Syntax 240. 1. (10) קוֹל . . . צֹעֲקִים, 231. 1.

Verses 11—15.

107. מִן, 175. 2. — פִּיהָ, page 262. פֶּה — לָקַחַת, Inf. fem. with Prep. 114. IV. *a.* — מִיָּדֶךָ, ֶךָ Suff.; יָד Dec. II. Plur. light Suff. — (12) תֹסֵף, Fut. apoc. Hiph. from יָסַף and = תּוֹסִף; Syntax. 225. 1. note. — תֵּת = תֶּנֶת fem. Inf. of נָתַן, 41. 2. *a* and 42. 1. *c*, also 114. IV. *b.* — נָע וָנָד, 246. *a*; forms in 129. 1, עוֹ. — גָּדוֹל עֲוֹנִי, 181. 1. — מִנְּשֹׂא, 175. 3. (14) גֵּרַשְׁתָּ, Piel 104. 4. — הַיּוֹם, 163. 4. — אֶסָּתֵר, 1st. pers. Fut. Niph. — מֹצְאִי, Suff. state of מֹצֵא. (15) שִׁבְעָתַיִם, App. A. p. 341. under No. I. — יֻקָּם = יֻקַּם the form without Pause, fut. Hophal of נָקַם. — וַיָּשֶׂם, see in No. 91. — לְבִלְתִּי, 234. 2, comp. 235. 4. — הַכּוֹת, Const. Inf. Hiph. from נָכָה; as the Genitive after לְבִלְתִּי. — אֹתוֹ, Acc. after הַכּוֹת; and כָּל־מֹצְאוֹ Gen. after הַכּוֹת, and the *subject* of this Inf. Verb, Synt. 215. 3. and Note 1. — מֹצְאוֹ in Suff. state, but still the subject of the Verb, 172. 2. Note.

Verses 16—20.

108. וַיֵּשֶׁב, accent retracted, and final Tseri shortened, 54.2. — קִדְמַת Const. Acc. 174. 2. *b.* (17) וַתַּהַר, fem. fut. apoc. from הָרָה, with Pattahh because of the Guttural. — וַתֵּלֶד see וַיֵּשֶׁב. — בֹּנֶה, Part. Noun, Dec. IX. Const., see 146. 2. *a.* — בְּנוֹ, Dec. VII. *g.* Two Accusatives, (שֵׁם and חֲנוֹךְ) are here governed by the verb of naming, יִקְרָא, Synt. 222. 3. under E. g. (18) עִירָד, form as in 129. 27. — מְחוּיָאֵל, Dec. V, Compos. Noun, 131. 2, and so of other names which follow. (20) הוּא הָיָה, הוּא is not *merely* a pronoun, (as then the Verb of existence would be omitted, 192. 1,) but a pronoun demonstrative, or used for the sake of asserting *identity*, 206. 1. — אֲבִי, page 262. — אֹהֶל, Dec. VI, *O* Class; Acc. after יֹשֵׁב, 221. 3. *b.* (3) מִקְנֶה, Gen. after אֲבִי implied.

Verses 21—26.

109. כִּנּוֹר, form 129. 9. — עוּגָב, form 129. 27. (22) גַּם הִוא, 206. — תּוּבַל, form 129. 22. ֹס. — נְחֹשֶׁת, fem. Dec. IV. *f.* — בַּרְזֶל, Dec. VIII. *g.* — אֲחוֹת, page 262. (23) לְנָשָׁיו, Suff. Plur. of אִשָּׁה, page

262. — עָדָה וְצִלָּה, Voc. case; according to some, in apposition with לְנָשָׁיו, 240. 9. — שְׁמַעַן, for שְׁמַעְנָה, Imp. fem. plural, from שָׁמַע, a kind of Apoc. Imper., which however does not come under any particular rule, and occurs but very seldom. — הַאְזֵנָּה, Imp. fem. Hiph. from אָזַן. — חַבֻּרָתִי, fem. form of 129. 7, with Suff., and Qibbuts instead of Shureq. (24) שִׁבְעָתַיִם, page 341. No. 1. (25) הֲרָגוֹ, with Suff. וֹ, 126. Note 1. *a.* (26) גַּם הוּא, *even to the self same*, 206, also 184. 3; and for the ellipsis of the לְ before הוּא, see 240. 9. — הוּחַל, Hoph. of חָלַל, see the usage in 219. 2. — לִקְרֹא בְּשֵׁם, 220. 1. in *E. g.*

CHAPTER V. *Verses* 1—5.

110. זֶה סֵפֶר, 240. 1. — תּוֹלְדֹת, in the Genitive as it respects סֵפֶר, but in the Construct state, as it respects אָדָם, 172. 2. note. — בְּרֹא, 213. 2. — בְּרֹא אֱלֹהִים אָדָם, 215. 2, 3. (2) בְּרְאָם, 126. note 1. Par. XV. in § 127. — הִבָּרְאָם, No. 87. —. (3) שְׁלֹשִׁים וּמְאַת שָׁנָה, 177. 6, 8. — וַיּוֹלֶד, apoc. Hiph. from יָלַד, with Tseri shortened by retraction of the accent. — אֶת־שְׁמוֹ שֵׁת, two Accusatives after יִקְרָא, 222. 3. (4) הוֹלִידוֹ, Inf. with Suff. and governed by Preposition, 213. 5. — שְׁמֹנֶה מֵאוֹת, 177. 4. — שָׁנָה, 177. 8. — בָּנוֹת, page 262, בַּת, and 41. 2. *a.* (5) חַי for חָיַי, as סַב for סָבַב, verb עָע. — תְּשַׁע מֵאוֹת שָׁנָה, תְּשַׁע in the Const. state, 177. 3. *a;* Syntax of the rest as in verse 4th. — וּשְׁלֹשִׁים שָׁנָה, 177. 6. — וַיָּמֹת, Fut. apoc. from מוּת, the accent not drawn back, nor the Hholem shortened because the Pause-accent remains on the ultimate, page 106. *k.*

Verses 6—10.

111. חָמֵשׁ שָׁנִים, 177. 3. *b.* (7) שֶׁבַע שָׁנִים, ibid. (8) שְׁתֵּים עֶשְׂרֵה שָׁנָה, 175. 5. — תְּשַׁע מֵאוֹת, 177. 3. *a*, and 177. 4. (10) חֲמֵשׁ עֶשְׂרֵה, App. A, 15, and 177. 5.

Verses 24—29.

112. וַיִּתְהַלֵּךְ *walked*, or *was conversant*, 80. 3. *d.* — וְאֵינֶנּוּ, 70. 1. and 235. 2. (29) נֹחַ *rest*, from נוּחַ; form as in 129. 3. עו; the following verb יְנַחֲמֵנוּ, makes a Paronomasia with נֹחַ, 246. *d.* — יְנַחֲמֵנוּ, Piel of נָחַם, verb ע Gutt. with Suff. ־ֵנוּ. — מִמַּעֲשֵׂנוּ, from מַעֲשֶׂה, Dec. IX. with Suff. and Preposition; the ה final is dropped because of the Suffix, 146. 2. *b.* — אֵרְרָהּ, Piel of אָרַר, 104. 4; ־ָהּ Suff. Pronoun; Comp. 126. note 15; the pron. אֲשֶׁר which precedes, qualifies the ־ָהּ, 196.

CHAPTER VI. *Verses* 1—5.

113. הֵחֵל from חָלַל, in Hiphil. — לָרֹב, Inf. of רָבַב with Prep., 213. 3. Note. — יֻלְּדוּ, Hoph. of יָלַד, Syn. 229. 2. (2) טֹבֹת=טוֹבוֹת fem.

plur. of טוֹב.—וַיִּקְחוּ = וַיִּקְחוּ, 45. 4, also 114. IV. *a.* (3) יָדוֹן probably from דּוּן, in distinction from דִּין which is ע״י.—בְּשַׁגָּם, one mode of explanation is, בְּ prep., שַׁג Inf. with Pattahh (116. I. *b.* Inf.) from שָׁגַג, and Suff. ־ָם, translated *because of their errors;* another mode is, בְּ prep., שֶׁ· for אֲשֶׁר (72.) the Resh being assimilated with the following ג, and גָּם = גַּם *also, even,* &c, the Pattahh being prolonged by the Distinctive Accent. Both modes are attended with difficulty, either in regard to the sense, or the form of the word; and neither is satisfactory. (4) הַנְּפִלִים, root uncertain, form as in 129. 5.—בַּיָּמִים הָהֵם, בַּ with the vowel of the Art. 61. I. 6; הָ Art. 61. I. 2; הָהֵם, Syn. 165. 1; comp. 206, הֵם plur. being used, as הוּא the Singular is.—אַחֲרֵי־כֵן, 157. 2. *f,* lit. *after* [it was] *so* אֲשֶׁר *that,* אֲשֶׁר being a Conj. here, 158. 2. *a.*—יָבֹאוּ, fut. of בּוֹא used as Praeter, 210. 6. *b.*—הָאָדָם .... הָאֱלֹהִים, Article, 165. 5.—וְיָלְדוּ i. e. *the daughters bore,* 229. 2; for the ellipsis of בָּנִים after יָלְדוּ, 240. 4.—הֵמָּה *the same,* i. e. the children, 206, comp. 192. 1.—הַשֵּׁם, Art. 163. 3. (5) רָעַת, masc. רַע, form 129. 10. ע״ע, = רָעָה, Qamets immut. 51. 3, Dec. I. fem.—מַחְשְׁבֹת, from מַחֲשֶׁבֶת, Dec. IV. fem.—לִבּוֹ, from לֵב, Dec. VIII.—רַק, form 129. 1. ע״ע.—כָּל־הַיּוֹם, 174. 2.

Verses 6—12.

114. עָשָׂה, 209. 2.—וַיִּתְעַצֵּב, Hith. passive sense, 80. 3. *a.* or perhaps reflex. as also Niph. וַיִּנָּחֶם, in the former part of the verse, is used. Niph. and Hith. often unite in sense. (7) אֲשֶׁר בָּרָאתִי, latter pronoun omitted, 199. 1. *c.*—נִחַמְתִּי, 104. 4.—עֲשִׂיתִם = עֲשִׂיתִים, 86, under 1st pers. Sing., comp. 24. 3; ם is a Suff. 127. Par. XV. 3 plur. m. (8) חֵן, form 129. 2. ע״ע; Dec. VIII. *b.* (9) צַדִּיק, form in 129. 7; Dec. I.—תָּמִים, form 129. 5; Dec. III. (11) חָמָס, Syn. 221. 3. *b.* 2. (12) נִשְׁחָתָה, Qamets under the ח because of the Pause-Accent, which restores the original Vowel here and lengthens it. See *Addenda,* § 60.

Verses 13—16.

115. קֵץ, Dec. VIII; form in 129. 2.—חָמָס, see in verse 12.—מִפְּנֵיהֶם *by them.*—וְהִנְנִי = הִנְנִי, 45. 5; see also 70. 1.—מַשְׁחִיתָם, ־ָם Suff., מַשְׁחִית Hiph. Part., Synt. 217. 3.—אֶת *with.* (14) עֲשֵׂה, Imp. of עָשָׂה.—עֲשֵׂה לְךָ, either translate, *make for thyself,* and then לְךָ is the Dative of the person *to* or *for,* &c, according to the common rules of Syntax; or translate simply, *make,* according to 191. 3.—תֵּבַת, const. form of תֵּבָה; Dec. I. fem., because the Tseri is immutable; form as in 129. 13. פ״י.—תֵּבַת עֲצֵי־גֹפֶר, 172. 2. Note.—

קִנִּים *rooms*, plur. of קֵן, Dec. VIII; form 129. 2. עֹ. — אֶת *in*. (15) רָחְבָּהּ, from רֹחַב, Seg. of *O* class. (16) תְּכַלֶּנָּה, fut. Piel from כָּלָה, with Suff. ־ֶנָּה which is fem., while צֹהַר its antecedent is masculine, 187 and 228. The whole phrase, which is very obscure, may perhaps be rendered, *A window shalt thou make in the ark, and to a cubit shalt thou complete* (reduce, curtail, limit,) *it on the upper part*, viz. the deck of the ark. — בְּצִדָּהּ, Dec. VIII. *f.* from צַד, form 129. 10. עֹ. — תָּשִׂים, fut. Kal. from שִׂים, page 199. — תַּחְתִּיִּם, plur. of תַּחְתִּי*, 133. 1; Synt. 222. 3.

Verses 17—22.

116. מַבּוּל, Dec. I, form 129. 14. פֹ, 3d class — לְשַׁחֵת, Inf. Piel, 104. 4. — אֲשֶׁר־בּוֹ, 196. 1. Note. — יִגְוָע, from גָּוַע, 118. V. 1. common fut. יִגְוַע, in Pause יִגְוָע. (18) הֲקִמֹתִי, 24. 6. — אִתָּךְ in Pause, comp. אֵת in 70. 3, which is a different preposition, however, from the one in question, see 157. 1. (19) לְהַחֲיֹת = לְהַחֲיוֹת, Inf. Const. Hiph. from חָיָה. (21) קַח, 114. 4. *a.* — יֵאָכֵל *may be eaten*, 210. 4. *c.* — וְאָסַפְתָּ, 209. 6. — וְהָיָה, 209. 5. and note. — לְאָכְלָה, 223. 2.

Chap. VII. *Verses 1—23.*

117. (2) טְהוֹרָה, without the article here, (181. 1.) though in the case preceding it has it, by 165. 1. — הִוא .... אֲשֶׁר *which*, 196. (3) שִׁבְעָה שִׁבְעָה, *seven and seven*, 240. 12. — לְחַיּוֹת, Piel Inf. of חָיָה. (4) לְיָמִים, &c, lit. "*For in days yet seven*," &c. — מַמְטִיר, 217. 3. — וּמָחִיתִי, 209. 5. *c.* — הַיְקוּם, הַ Art. 61. 4; יְקוּם, form as 129. 38. עֹ, Dec. I. (6) הַמַּבּוּל הָיָה מַיִם, 170. 3. (10) לְשִׁבְעַת, 177. 3. *a.* (11) בִּשְׁנַת, Const. of שָׁנָה, and the Gen. which follows it is לְחַיֵּי, the intervening words being perhaps parenthetic; comp. 172, and 244. — לַחֹדֶשׁ, Genitive, 170. 2. *b.* — מַעְיְנוֹת, from מַעְיָן, Dec. II. but irregular in some of its cases; Plur. as fem. Dec. IV. — אֲרֻבּוֹת, Dec. VIII, form 129. 28. (13) בְּעֶצֶם, 206. 2. *b.* — אֵשֶׁת, Const. fem. Dec. IV. *d.* — (16) וְהַבָּאִים, הַ Art. as pronoun, 163. 4; בָּאִים Act. Part. of בּוֹא, 217. 2. — בַּעֲדוֹ, connected with יִסְגֹּר, 220. (17) וַיִּשְׂאוּ = וַיִּשְׂאוּ, 45. 4, Fut. Kal of נָשָׂא. — וַתָּרָם, *vät-ta-rōm*, Fut. Kal, from רוּם, apoc. fut. יָרֹם, and Hholem shortened by retracted accent makes יָרָם *ya-rŏm*. It may be made from רָמַם also. (19) מְאֹד מְאֹד, comp. 169. 1. *d.* — וַיְכֻסּוּ, Pual of כָּסָה. (20) מִלְמַעְלָה, מִלְ composite prep., 237. 1. — הֶהָרִים, הֶ Art., for vowel, see 60. 1. (22) נִשְׁמַת רוּחַ חַיִּים, 172. 2. note. — בְּאַפָּיו . . . אֲשֶׁר, 196. 1. *c*, and note. — בֶּחָרָבָה, בֶּ with the vowel of the Article, 61. I. 6, which must be *Seghol* here, 60. 1; חֲרָבָה = חָרָבָה, 129. 6, see 46. 1. — מֵתוּ, from מוּת, 118. I. 1. (23)

וַיִּמַּח instead of וַיִּמָּחֶה, 46. 3, apoc. Fut. Niph. of מָחָה.—אֶת־כָּל־הַיְקוּם Nom. case here, 173. 4. note 3.

CHAP. VIII. *Verses* 1—10.

118. וַיָּשֹׁכּוּ, *vày-ya-shok-ku*, fut. Kal from שָׁכַךְ. (3) וַיָּשֻׁבוּ = וַיָּשׁוּבוּ, from שׁוּב. — הָלוֹךְ וָשׁוֹב *continually retreating*, 225; see also, 212. 2. c. and comp. note 2. — מִקְצֵה, from קָצָה, Dec. IX, Daghesh omitted after מ, 61. IV. 3. (4) וַתָּנַח, fut. Kal of נוּחַ, 118. I. 4, *Fut. Apoc.* — לַחֹדֶשׁ, Gen. after יוֹם. — הָרֵי, 167. 3. (5) הָלוֹךְ וְחָסוֹר, see in verse 3. — בְּאֶחָד, 240. 8. — נִרְאוּ, Niph. of רָאָה. (6) חַלּוֹן, form 129. 15. עִי, Dec. I. (7) יָצוֹא וָשׁוֹב, see in verse 3. — יְבֹשֶׁת Fem. Inf. of יָבֵשׁ Fut. O. 110. 2, used as a noun. (8) הַיּוֹנָה, form 129. 4. לֹה. — הֲקַלּוּ, הֲ Interrogative; קַלּוּ, Praet. Kal of קָלַל. (9) וַתָּשָׁב, Fut. apoc. with retracted accent, from שׁוּב. — וַיִּקָּחֶהָ, ־ֶהָ Verb. Suff. יִקַּח instead of יִלְקַח, 55. 1. (10) וַיָּחֶל, penacuted,* Kal Fut. apoc. from חִיל, fut. יָחִיל, apoc. יָחֵל. — וַיֹּסֶף, penacuted, fut. Hiph. of יָסַף. — שַׁלַּח, Inf. Piel, 105. 3.

Verses 11—22.

119. טָרָף *fresh*, adj. agreeing with עֲלֵה, which is in the construct state, but this does not affect the form of the adjective; comp. 172. 2. note. (12) וַיִּיָּחֶל, Niph. penacuted, 110. II. 2, see also 77. 2. *b.* — יָסְפָה שׁוֹב, 225. (13) וַיָּסַר, with Pattahh final because of the Resh. (16) צֵא, Imp. of יָצָא, 110. 3. (17) הַוְצֵא, in the margin or *Qeri*, הַיְצֵא, 111. 8. — וְשָׁרְצוּ, 209. 6. *b*; the same in respect to וּפָרוּ, &c. (19) לְמִשְׁפְּחֹתֵיהֶם, from מִשְׁפָּחָה, fem. Dec. II; form, 129. 14. (20) מִזְבֵּחַ, Dec. VII. *d*; form 129. 14.— עֹלֹת = עוֹלוֹת, from עֹלָה. (21) וַיָּרַח, final Pattahh because of the Guttural. — הַנִּיחֹחַ, form 129. 27; root נוּחַ, Dec. I. — אֹסִף = אוֹסִיף, fut. Hiph. from יָסַף; see 225. — מִנְּעֻרָיו, 133. 6. — לְהַכּוֹת, Inf. Hiph. from נָכָה. (22) זֶרַע, 240. — קֹר, form 129. 13. עִי פ. — וָחֹם, form as in 129. 10. עִי. — יִשְׁבֹּתוּ, the *Silluq* restores the Hholem of the ground-form יִשְׁבֹּתוּ, otherwise the ב would take Sheva.

CHAP. IX. *Verses* 2—27.

120. (2) מוֹרַאֲכֶם, from מוֹרָא, Dec. II. — חִתְּכֶם, from חַת Dec. VIII; form 129. 2. עִי. — דְּגֵי, Dec. II, from דָּג. — בְּיֶדְכֶם, 60. 2. — נִתָּנוּ, see *Addenda*, § 60. (3) דָּמוֹ, in apposition with בְּנַפְשׁוֹ, Prep. omitted, 240. 9. (5) דִּמְכֶם, 139. note 1. — לְנַפְשֹׁתֵיכֶם, Genitive after דָּם implied. — אִישׁ אָחִיו, *from the hand of any one* (205) [from

* The word *penacuted* is designed to express the idea, here, and in the sequel, that the accent has been removed from the ultimate, and the vowel shortened in consequence of this.

the band] *of his brother*, i. e. *from any man's brother*, or *from any person*, &c. (12) עוֹלָם, 161. 1. (14) בְּעַבְנִי, Inf. with prep. and suff., from עָבַן, Inf. עֲבַן, 116. I. *b.* Inf., comp. 115. 1; the composite Sheva under the Nun, 26. 5. See 221. 3. *c.* — נִרְאֲתָה, Niph. fem. from רָאָה. (18) הוּא *was*, 192. 2. (20) וַיָּחֶל, apoc. fut. Hiph. from חָלַל. — כָּרֶם in *Pause*, for כֶּרֶם. (21) וַיֵּשְׁתְּ, apoc. fut. of שָׁתָה, without the furtive vowel, see in 123. I. *d.* — וַיִּשְׁכָּר, in Pause, for וַיִּשְׁכַּר, fut. Pattahh. — וַיִּתְגַּל, apoc. fut. in Hith. from גָּלָה; comp. 123. III. *c.* (23) שְׁכֶם, Dec. VI. *s.*— אֲחֹרַנִּית, adv., ־ִית an adverbial ending; derived from אַחֲרֹן. (25) עֶבֶד עֲבָדִים, 176. 1. *c.* (27) יַפְתְּ, apoc. fut. Hiph. from פָּתָה, and without the furtive vowel; comp. verse 21.— לְיֶפֶת . . . יַפְתְּ, 246. *f.* — וִיהִי, 61. II. 2. small print.

CHAP. X. *Verses* 9—25.

121. גִּבֹּר צַיִד, lit. *a hero of the chase*, vide 176. 2. *e.* — יֵאָמַר, instead of יֵאָמֵר; because of the Resh. (10) מַמְלַכְתּוֹ, fem. Dec. II. *f.* (16) Comp. 130. 3. (18) נָפֹצוּ, Niph. Praet. of פּוּץ. (19) בֹּאֲכָה, Inf. with Suff. כָה = ךָ (p. 115.) lit. *in thy coming*, i. e. *as thou comest*, or *as one comes*, 219. 3; prefix prep. בְּ omitted, 240. 9.— גְּרָרָה, ־ָה prep. Suffixed, meaning *towards*, 157. 2. *g.* (25) יֻלַּד with a Plur. Nominative, 227. 4.

CHAP. XI. *Verses* 1—6.

122. אֲחָדִים, page 341. No. I. (2) בְּנָסְעָם, Inf. with prep. and Suff., from נָסַע, Inf. נְסֹעַ, 105. 2. *a*, small print; see Inf. with Suff. in Par. XV, page 205. (3) אִישׁ אֶל־רֵעֵהוּ, 207. *d.* — הָבָה, parag. Imp. (§ 192.) from יָהַב, Imp. הַב; Comp. 159. 2. — נִלְבְּנָה, fut. paragogic 91; and for the construction of this and the following words, 221. 3. *c.* — לְאָבֶן, *Qamets* made out of *Seghol*, by pause-accent; Syn. 223. 2. (4) וְרֹאשׁוֹ, *and its head* [shall be] &c, 240. 11. — נָפוּץ, 1 pers. plur, fut. Kal, from פּוּץ. (5) וַיֵּרֶד, apoc. fut. of יָרַד. — לִרְאֹת = לִרְאוֹת, Inf. of רָאָה; as a noun in the Dative, 213. (6) לְכֻלָּם, ־ָם Suff., כֻּל Suff. State of כֹּל, and as a noun of Dec. VIII. *d.* — הַחִלָּם, Inf. Hiph. with Suff. from חָלַל, Inf. הָחֵל, in Suff. state the *Qamets* is shortened, because the accent is moved forward; the *Tseri* in the mixed syllable is also shortened, because the accent is taken off; and in the Suff. state, the second ל of the ground-form developes itself in the Daghesh, 115. 2, small print. — לַעֲשׂוֹת, Genitive, i. e. *This is the commencement of their operation.* — כֹּל . . . . . לֹא *nothing*, 235. 5. — יָזְמוּ fut. from זָמַם, put for יָזֹמּוּ, 116. IV. 5.

Verses 7—31.

123. נֵרְדָה, parag. Fut. 1. plur., from יָרַד 91. — וְנָבְלָה, parag. Fut. from בָּלַל, put for נָבֹלָּה, 116. IV. 5. (8) וַיָּפֶץ, *penacuted*, Hiph. fut. from פוּץ. — וַיַּחְדְּלוּ, 103. I. 3. Fut. *O*. (9) קָרָא, *one called*, 219. — הֱפִיצָם, ם — Suff. which removes the *Tseri* under the ה, by drawing down the accent. (12) חַי for חָיֵי, as סַב for סָבַב. (28) מוֹלַדְתּוֹ, fem. IV. Dec. from מוֹלֶדֶת. (30) וַתְּהִי, fut. fem. apoc. from הָיָה. — וָלָד with moveable ו, which shews the original Root; Dec. IV; form 129. 1. (31) כַּלָּתוֹ, from כַּלָּה I. Fem., form 129. 1. עַ.

CHAP. XII. *Verses* 1—20.

124. לֶךְ־לְךָ, for לֵךְ, from יָלַךְ, 32. 4. 191. 3. — אַרְצְךָ, ךָ — Suff. page 115, Fut. Hiph. with Suff. 126. VIII. (2) אֶעֶשְׂךָ, for vowels, see 59. 3. — לְגוֹי גָדוֹל, Synt. 223. 2. — וַאֲגַדְּלָה, parag. Fut. in Piel, 91. — שְׁמֶךָ, ךָ — the Pause form of the Suff., on page 117, and is here a *light* Suff., removing the accent only one place; the form of the noun is, therefore, the light Suff. form, Dec. VII. *e*. — וֶהְיֵה, וְ in 61. II. 5. small; Imp. for Fut., 211. 3. (3) וּמְקַלֶּלְךָ, Part. Piel, Tseri shortened because the accent is drawn down upon ךָ; in the Singular number. — אָאֹר, fut. Kal of אוֹר. (4) דִּבֶּר, 98. I. 1. — בְּצֵאתוֹ, Inf. with prep. and Suff. from יָצָא, common Inf. צֵאת, but with Suff., *regularly*, צֵאתוֹ, which, by 47. 1, must go into צֵאתוֹ. (5) רָכָשׁוּ, Rebhia, *as a pause accent*, brings back the Pattahh of the ground-form רָכַשׁ, and lengthens it; p. 381. (7) וַיֵּרָא, apoc. fut. Niph., from רָאָה. (8) הָהָרָה, 174. 2. *a*, 157. 2. *g*. — וַיֵּט, fut. apoc. of נָטָה, 124. 3. *b*. — אָהֳלֹה, *ŏ-ho-lo*, Suff. form of אֹהֶל, Dec. VI. *n*, ה — Suff. for ו, see on page 87. (9) הָלוֹךְ וְנָסוֹעַ, 212. 2; also 225. — הַנֶּגְבָּה, from נֶגֶב, with ה — *local*, 157. 2. *g*. (11) הִקְרִיב לָבוֹא, 225. — יְפַת, from יָפָה, 171. 3. — אַתְּ in Pause, for אַתְּ. (14) כְּבוֹא, 213. 5. *b*. (15) וַיְהַלְלוּ = וַיְהַלְּלוּ, see 45. 5, and 4; the composite Sheva here is used as a kind of compensation for Daghesh omitted. (17) וַיְנַגַּע ..... נְגָעִים, 221. 3. *c*. (20) וַיְצַוּ, 123. III. *c*.

CHAP. XIII. *Verses* 2—16.

125. מַסָּעָיו, form 129. 14. from root נָסַע. — בַּתְּחִלָּה, בַּ with the vowel of the Article; תְּחִלָּה, form 129. 22, original root חָלַל; I. Dec. fem. (5) אֹהָלִים, page 248. 15, comp. 60. 6. (9) הֲלֹא, 236. 4. — הִפָּרֶד Imp. Niph., *Separate thyself*, 77. 2. *c*. — הַשְּׂמֹאל, noun

with article, 174. 2. — אֵימִנָה, fut. Parag. Hiph. from יָמִין. Denom. Verb, 83. II. Class פ״י. — הֵימִין, noun, 174. 2. — וְאַשְׂמְאִילָה, future Hiph. parag. from הִשְׂמְאִיל, Denom. Verb, from שְׂמֹאל. (10) מַשְׁקֶה, *a watered place or country*. — שַׁחֵת, &c, Synt. 215. 2, 3. (13) חַטָּאִים לַיהוָה, 176. 2. *e*. (16) יוּכַל, Hoph. of יָכֹל, 79. 3.

Chap. XIV. *Verses* 5—24.

126. וַיַּכּוּ, fut. Hiph. of נָכָה. (10) בֶּאֱרֹת בֶּאֱרֹת, Synt. 169. 1. *a*. — הֶרָה, הָ— local; הֶר instead of הַר, 60. 1. (11) וַיִּקְחוּ, 45. 4. (12) וְהוּא יֹשֵׁב, and in the next verse, וְהוּא שֹׁכֵן; such forms very commonly designate the Imperfect of the Latin, *habitabat ; commorabatur ; he was dwelling ; he habitually, usually resided ;* 217. 2. (13) בַּעֲלֵי בְרִית, 161. 6. *c*. (14) וַיָּרֶק, fut. apoc. either of Kal or Hiph., from רִיק. (15) וַיֵּחָלֵק, *And they* (lit. he) *divided themselves* (himself) *against them*, [the enemy,] &c; for the reflexive meaning of Niph., 77. 2. *c*; for the Sing. number in this and the two following verbs, see 231. 3. *a*, and comp. 227. 4; or perhaps here the Sing. is appropriated to Abraham, because he was the leader in this assault. (17) לִקְרָאתוֹ, fem. inf. of קָרָא, 121. I. 2, comp. 47. 3. note 2; *Qamets* under the ר, because the Suff. makes it a pure syllable, 55. 1. (20) וַיִּתֶּן־לוֹ, 193. 2, *and Abraham gave to Melchisedek*. (21) תֶּן־לִי, without Maqqeph תֵּן, Imp. of נָתַן. (22) הֲרִמֹתִי, Praet. Hiph. from רוּם, defectively written. (23) אִם *not*, 238. 2; אֶקַּח is implied here, (see the following clause,) so that אִם is to be rendered, *I will not take from a thread to a shoe latchet*, i. e. the least thing of any value. (24) בִּלְעָדַי, compounded of בַּל *nothing, not*, and עַד, Plur. עֲדֵי, with Suff. of 1 pers. עָדַי, lit. then, *Nothing* [is] *to me*, (i. e. I will have nothing,) רַק *except*, &c. יִקְחוּ, 45. 4.

Chap. XV.

127. הַרְבֵּה, 156. 3. *d*. (2) עֲרִירִי, 130. 3. — וּבֶן־מֶשֶׁק, *and the Son of possession*, (i. e. the possessor, 161. 6. *d*,) *of my house will be this Damascene, Eliezer*. (3) בֶּן־בֵּיתִי, *domesticus, servant, slave*. —יוֹרֵשׁ, 217. 3. (4) כִּי־אִם *but*, 158. 2. *c*. — אֲשֶׁר, *he who*, 197. (5) הַבֶּט־, Hiph. Imp. from נָבַט, final Tseri shortened by Maqqeph. —הַשָּׁמַיְמָה, plur. with ה— *local*. (6) וַיַּחְשְׁבֶהָ, 103. 3; Synt. 222. (7) לָתֵת, 114. IV. *b*. — לְרִשְׁתָּהּ, fem. Inf. of יָרַשׁ, with Suff., 110. 2; Dec. VI. *x*. (9) קְחָה instead of קַח, 92. and 114. IV. *a*. — מְשֻׁלֶּשֶׁת, fem. Seghol Part. in Pual, of the Denom. Verb שִׁלֵּשׁ. (10) .... אִישׁ

רֵעֵהוּ, 207. *d.* (11) וַיֵּשֶׁב, apoc. Hiph. of נָשַׁב. (12) לָבוֹא, 214. 1.—נִכְלַת, fem. Segh. Part., 217. 2. (13) יָדֹעַ תֵּדַע, 212. 2.—וַעֲבָדוּם, i. e. the foreign land or country shall reduce them, (the Israelites) to a state of servitude; 193. 2. (14) דָּן אָנֹכִי, from דִּין, 217. 3. (17) וְלַסֵּר, 41. 1. *e.*

Chap. XVI. *Verses* 1—14.

128. מִצְרִית, 147. 3. *c.*—מְלֶדֶת, 213. 5. *d.* (3) לוֹ לְאִשָּׁה, 223. 2. (4) וַתֵּקַל, fut. in Niph, from קָלַל, see 115. 5. small, word יֵמַר, which is in Niph. fut., and comp. 116. II, forms in *a* and *b*, which show that the short *Hhireq* under the Praeform. here, is often prolonged, i. e. becomes Tseri, as a compensation for the Daghesh omitted in the first Radical. Comp. 46. 1. (6) וַתְּעַנֶּהָ, fut. of Piel, with Yodh retained before the Suff., 126. VIII. 2, ‑ֶי being the equivalent here of ‑ֵי noted there. (7) וַיִּמְצָאָהּ instead of יִמְצָאֶהָ, 57. 2; Comp. 126, Note 6. (8) בֹּרַחַת=בֹּרַחַת, Act. Part. Seghol. of בָּרַח, and having Pattahh because of the Guttural. (11) וְיֹלַדְתְּ=יֹלֶדֶת; it is an unusual and apoc. form of present fem. Seghol. Participle. (13) אֵל רֳאִי, *the God of vision.*—הֲגַם, &c, *Do I yet see* (*live*, or perhaps, *retain my vision*, Comp. Judg. xiii. 22.) *here, after my vision.*—רֹאִי, from רֳאִי, as above, but with Hholem on account of the Pause-accent, which lengthens here, (as often elsewhere,) the preceding composite Sheva, page 381. (14) קָרָא, *one called*, 219.—לַחַי רֹאִי, *of the life of vision*, i. e. of living, after a vision of God; לַ has the Pattahh of the article before חַי *life.*

Chap. XVII. *Verses* 2—26.

129. וְאֶתְּנָה, 1 pers. fut. Parag. from נָתַן. [5] אֶת־שִׁמְךָ, 173. 4. note 3. [7] לְךָ לֵאלֹהִים, 223. 2. [9] וְאַתָּה, 182. 2. [10] הִמּוֹל, Inf. Niph., probably Inf. abs. as there is no difference between the forms here, 212. 3. *b*; and being *passive* here, the agent is designated by לָכֶם, 224. 1; lit. *to be circumcised by you*, i. e. you must circumcise, &c. [11] וּנְמַלְתֶּם from נָמַל. [12] יִמּוֹל, fut. Niph. from מוּל; לָכֶם, ut supra.—מִכֹּל בֶּן־נֵכָר, *from* [or of] *every* [any] *stranger*, p. 268. top. [13] הִמּוֹל יִמּוֹל, 212. 2. [14] אֶת־בְּשַׂר, 173. 4. note 3.—הֵפַר, Hiph. from פּוּר, 118. III. 1; הֵפַר is changed to הֵפַר by 55. 4, which here applies to the Praeter. See page 381. [17] הַלְּבֶן, הֲ Interrog. pointed as the Article, 61. V. 5; *To the son of a hundred years shall* [a son] *be born?* (Comp. 240. 4.) וְאִם, *And Sarah too?*

הֲבַת, *Shall the daughter of ninety years bear a son?* 240. 4: the הֲ before בַּת is the Interrogative. [23] וַיָּמָל, from מוּל, 118. 1. 4. Fut. apoc. [24] בְּהִמֹּלוֹ, Inf. with Suff. in Niph.; comp. 77. 2. *e*. [26] נִמּוֹל, Praet. Niph. from נָמַל, 114. II. *a*; and for the sing. number of the Verb, 231. 3. 1.

Chap. XVIII. *Verses* 2—33.

130. וַיִּשְׁתַּחוּ, 47. 3. *b*, also 123. VI, comp. 80. 2. *a*. [4] הִשָּׁעֲנוּ, Niph. 77. 2. *c*, *recline yourselves*. [5] וְאֶקְחָה, 45. 4. [6] וַיְמַהֵר, Piel, 104. 4. [10] שֹׁמַעַת, fem. Segh. Part. with Guttural. [12] בְּלֹתִי, Inf. Const. with Suff., from בָּלָה. [13] הַאַף, הֲ Interrogative. —אֵלֵד, 1 pers. fut. of יָלַד, *Shall I indeed bear children* (240. 4.) וַאֲנִי WHEN *I am old?* 238. 3. [14] מֵיְהוָה, *Is any thing wonderful*, (or difficult,) *compared with Jehovah?* Synt. 175. 2. [15] יָרֵאתִי=יָרֵאָה, without a Pause-accent. [17] הַמְכַסֶּה, הֲ Interrog., 61. V. 4; Part. Piel, from כָּסָה, used as Fut. tense, 217. 3.—עֹשֶׂה, 217. 3. [18] הָיוֹ, Inf. abs. of הָיָה, 123. 1. *b*; Synt. 212. 2. *b*.—גּוֹיֵי, *plene*, from גּוֹי. [19] וְשָׁמְרוּ, SO THAT *they will keep*, &c; 240. 11.—הָבִיא, Inf. const. of בּוֹא, with prep. before it, and followed by subject and object, 215. 2, 3.—דִּבֶּר, 98. I. [20] רָבָּה, in Pause, for רַבָּה, 3 fem. Praet of רָבַב. [21] אֵרְדָה, fut. parag. from יָרַד, 91. 2.—הַכְּצַעֲקָתָהּ, הֲ Interrog. 61. V. 5; כְּ, *as*, 158;—הּ— Suff. pronoun; ground-form צְעָקָה, fem. Dec. II.—הַבָּאָה, הַ Art. as pron., 163. 4.—כָּלָה, *altogether*, *entirely*, adv., from the verb כָּלָה, *to complete*.—אֵדָעָה, ה— parag. 91. 2; אֵדָע in pause, 1 pers. sing. fut. from יָדַע, instead of אֵדַע, [22] עוֹדֶנּוּ, עוֹד, a Particle; נּוּ— Suff., 70. 1; lit. *still he*, or *yet he was standing*, &c. [23] הַאַף, הֲ Interrog. 61. V. 2. [25] חָלִלָה, or חָלִילָה, derived from חָלַל, but used as a Particle to express abhorrence; *far be it from thee*, or *detested let it be to thee*, מֵעֲשׂוֹת *so that thou mayest not do*, &c; 213. 5. *d*. [27] הוֹאַלְתִּי, Hiph. of יָאַל.—עָפָר וָאֵפֶר, 246. *a*. [30] יִחַר, fut. apoc. of חָרָה. [32] הַפַּעַם, 179. 2. *a*. [33] כַּאֲשֶׁר, *when*, 198. 2.

ADDENDA.

§. 12. To *Daleth* is here assigned the sound of dh = *th* in *that;* but in the Alphabet, § 10, it is represented as = *d*. This appears to be inconsistent. In the Alphabet § 10, however, my design was to mark the sound which Hebrew scholars generally give to ד; in § 12, I have marked the sound, which appears to have been given to it by the Hebrews. The reason why Hebrew scholars on the continent of Europe sound it as *d*, is because they cannot sound *dh;* which the English can easily do.

§ 35. By mistake, Pesiq (׀) is omitted in the table of the Accents here. See page 345.

§ 45. 5. Note. The omission of Daghesh in such cases is marked, in some instances, by the use of a *composite* Sheva instead of a *simple* one, under the letter that might have a Daghesh; e. g. לֻקֳחָה instead of לֻקְּחָה, Gen. ii. 23.

§ 60. Pause-Accents. These make many changes in the vowels, and may be placed either on the ultimate or penult syllable, even though the natural tone-syllable is changed thereby; page 106. *k*. The changes occasioned by a Pause Accent may be divided into two classes; viz.

I. *When it falls upon the usual tone-syllable.*

Here it produces different effects. (*a*) It changes *Pattahh* into *Qamets;* as מַיִם, מָיִם; קָטַל, קָטָל. *Seghol* (standing for *Pattahh*) is changed in the same way; as מֶלֶךְ, מָלֶךְ: and thus of all nouns belonging to the *A* class of Segholates in Dec. VI. (*b*) On the other hand, when it falls upon *Tseri* in the ultimate syllable of verbs, it often changes it to Pattahh; as הֵפֵר, הֵפַר; קִטֵּל, קִטַּל; יִגְמֵל, יִגְמַל; יֵלֵךְ, יֵלַךְ; with Suff. as אֲמִילֵם, אֲמִילָם; יְחִיתֵן, יְחִיתָן.

II. *When it falls upon a syllable, which is* not *the usual tone-syllable.*

1. *On the penult.* (*a*) When the ultimate syllable begins with a single consonant, and there is a vowel already belonging to the letter next preceding, if it be *Pattahh*, it is lengthened; as אַתָּה אָתָּה; עַתָּה, עָתָּה: if a long vowel, it remains unchanged, as אָנֹכִי, אָנֹכִי.

(*b*) But if the last syllable begin with two consonants, (and of course with a Sheva vocal,) then the Pause Accent (being penultimate) occasions a proper vowel to be placed in the room of the Sheva. This vowel is various, according to the nature of the case.

א. In verbs, the original vowel of the ground form is restored; as יֵרָאֶה, יֵרְאֶה from יֵרָא; מִמֶּנּוּ, מִמֶּנּוּ from מִמֶּן; Future, יִקְטֹלוּ, יִקְטְלוּ from 3d. pers. יִקְטֹל; יִשְׁמָעוּ, יִשְׁמְעוּ from יִשְׁמַע. In the second and last cases, the *Pattahh* of the ground form is restored and lengthened; which is the usual fact, in all cases of this nature. Even *silent* Sheva, in some cases, is changed by the Pause Accent, and the previous syllable removed; as שִׁמְעָה with ה parag., שְׁמָעָה in Pause.

ב. In verbs לה, the Pattahh of the ground-form is not only restored and lengthened, but the *Yodh* of the Root also is restored, in cases where it usually falls out; as נְטוּ, נְטָיוּ from נָטָה = נָטַי; בְּעוּ, בְּעָיוּ, Imper. from בָּעָה = בָּעַי.

ג. In nouns, and other parts of speech, [1] *Simple Sheva* goes into Seghol; as שִׁכְמָם, שְׁכֶם; מַלְכְּךָ, מַלְכֶּךָ. [2] *Composite Sheva* into the corresponding vowel; as אֲנִי, אָנִי, i. e. *Pattahh* is lengthened; חֳלִי, חֳלִי. No instance of *Hhateph Seghol* occurs.

Note. A few anomalies occur here; as עֲדֵי, עָדֵי; חֲצִי, חָצִי.

2. *On the ultimate.* Here it prolongs the vowel, if it be short; as וַיָּמֹת with *Qamets Hhateph* in the ultimate, but in Pause וַיָּמֹת with *Hholem*.

Note. The effect of Pause-Accents is *not uniform*. In a great number of cases, no change is occasioned by them. On the other hand, the Disjunctives, and even several of the Conjunctives *occasionally* produce the same effect in prolonging syllables, as the Pause-Accents. It is sufficiently evident from this, that the changes above are merely *euphonic* and *arbitrary*.

§ 91. Note on No. 3. The fem. form of the third person of the future, is the subject of *Apocope*, in the same manner as the masculine forms there exhibited. But the fem. of the second person singular, and all *plur.* 2 and 3. persons do not suffer any Apocope, because they do not end with the radical letter of the verb, and Apocope would interfere with their afformative syllables. Comp. No. 3. Apocope here then is limited to the singular number, and to the 3 persons masc. and feminine, and the 2. pers. masculine.

§ 92. Note. If any exception is to be made from this, it is, that

a very few forms in the 2 pl. fem. appear to suffer a kind of Apocope; e.g. שְׁמַעַן for שְׁמַעְנָה; קְרָאן for קְרָאנָה.

§ 126. Note 15. What is said of the Tseri in *Piel* here, applies to Tseri in the ending of any Conjugation or Class of Verbs, when placed in the same circumstances; e.g. תֹּאכֲלֶנָּה, without Suff. תֹּאכַל, Gen. iii. 17. The comp. Sheva here is anomalous.

§ 177. Note on Nos. 1 and 2. What is said here has respect merely to the *appearance* of the Cardinal forms. In reality, the forms *apparently* masculine are *feminine*, and *vice versa*, as may be seen in Appendix A.

§ 213. The Infinitive Construct is used in all the Cases, just as a noun, so far as the construction, position, government, and even phase of the word is concerned; only it has, from the nature of the case, no Plural, and no absolute state. At the same time, it may and does, whenever the construction requires it, govern the same Case after it, as any form in the Indicative mood of the same verb would govern. By mistake, an instance to illustrate the Dative case of the Infinitive is omitted in the Syntax. The Inf. is often put in this Case.

§ 218. Impersonal Verbs commonly take the Dative after them, with the Preposition לְ. If we translate them as personal verbs, the subject of the Verb is to be made, by rendering this Dative case as a Nominative. E.g. צַר לִי, *I am grieved*, lit. it is grievous to me.

ERRATA.

[The following table of *Errata* is the result of the joint labours of a Class consisting of near forty young men, who have used the Grammar for two months in their studies. Those marked * are found only in some of the copies of the Grammar, and result from the breaking of the types, or other accidental causes. Many others might have been spared, according to common usage in such cases; but for the sake of liberating the student from any embarrassment, every error in the Hebrew, however trifling, which has been discovered, has been noted.]

§. 10. Alphabet צ, for Tsade read Tsadhe. § 20. 3. l. 5, and ,—and ׳. § 21. 2. *b*. l. 3, lĭqrăth — lĭqrāth. § 23. 5. l. 3, ᵃdo-năy — adho-năy. § 24. 4. l. 3. יִלְמוּד — יִלְמוֹד.* § 25. 1. *a*. note 1, l. 7, § 31. 3. *b*. — § 31. 3. *a*. § 27. 2. l. 5, ga-boᵃh — ga-bhoᵃh. § 31. 2. *c*. l. 2, בחוּרים — בַּחוּרִים. § 35. 4. less. Distinc. add (।) *Pesiq* to them; see p. 345. § 38. Exemplification 22. l. 1, § 48. 4. *a* — § 23. 4. *a*. 23. l. 2. יְהִי — יְהִי. 28. l. 2, hā-ho-shĕkh— hā-hho-shĕkh. 29. l. 5, e-hadh —e-hhadh. v. 7. l. 3. me-āl — me-ʿăl. v. 9. l. 1, mĭt-tā-hăth —mĭt-tā-hhăth. l. 2, e-hadh —e-hhadh. § 41. *συλλαμβαινω* — *συλλαμβανω*, bis. § 44. *b*. l. 2. עֹלָה — עֹוְלָה.* *c*. l. 10. *σοριζω* — *συριζω*. § 47. 4. l.3, קוּם—קוֹם. § 51. 3. Note 2. larger vowel — longer vowel. § 53. 2. l. 2, § 140, note 3. *a* — § 140. 2. and Par. *e*. § 55. 4. l. 3, Hiphal — Hiphil. § 60. 3. l. 7, instead of — which is usually written. § 61. II. 5. note 1. וַאדֹנָי — וַאדֹנָי.* § 69. 8. l. 3, אבוּתֵיהֶם — אֲבוֹתֵיהֶם. 10. Par. I. l. 1, סוּסים — סוּסִים. § 77. 2. *e*. l. 2, נִלְחַם — נִלְחַם. § 80. 2. *a*. l. 4, סָבַל — סָבַל.* l. 5, השתמר — הִשְׁתַּמֵּר.* l. 6. השתגב — הִשְׂתַּגֵּב.* § 87. 2. *a*. l. 4, Hophal —Pual. § 93. 1. l. 5, וְ קָטַל — וַיְקַטֵּל. § 99. I. *e*, for a second (*d*)—(*f*) and for (*e*) — (*g*). § 102. After division 1. insert before the next par. 2. § 103. 3. l. 4, חֲבַל — יַחֲבֹל.* § 105. 3. l. 4, שמע — שְׁמַע.* § 108. VI. תזרני — תְּזָרֵנִי. § 110. 3. l. 4, נושב — נוֹשַׁב.* l. 5, Fut. — Inf. § 111. 3. l. 8, טַב — יֵטַב.* § 113. 4. l. 3, גש — גַּשׁ. § 114. I. *b*. l. 1, גֵּשׁ, גשׁ — גַּשׁ, גֵּשׁ. § 117. 7. note *b*. l. 6, קוּם — יָקוּם.* § 126. note 6. l. 7, ימצאהו — יִמְצָאֵהוּ. § 127. Par. I. Kal Part. act. כּוֹבֵד — כָּבֵד and dele כָּבוֹד. Niph. Fut. 2. m. sing. תקטל — תִּקָּטֵל. Pual Praet. 1. pl. קטלנו — קֻטַּלְנוּ. Inf. const. קטל — קֻטַּל. Hith. Praet. 2. f. pl. התקטלתן — הִתְקַטַּלְתֶּן. Par. V. Kal. Imp.

2. *f.* plural, אֲלַלְנָה — אֲלַלְנָה. Par. VI. Niph. Fut. 1. sing. אִוָּשֵׁב — אִוָּשֵׁב. Imp. *f.* s. הוֹשִׁיבִי — הוֹשִׁיבִי. Par. VII. Hiph. Imp. *f.* sing. הֵיטִיבִי — הֵיטִיבִי. pl. הֵיטֵבְנָה — הֵיטֵבְנָה. Par. VIII. Hoph. Fut. 2. *f.* pl. תֻּצַּתְנָה — תֻּצַּתְנָה. Par. IX. Niph. fut. 3 m. pl. יִנָּגְשׁוּ — יִנָּגְשׁוּ.* Hoph. Pr. 1. sing. הֻגַּשְׁתִּי — הֻגַּשְׁתִּי. Fut. 3. m. sing יֻגַּשׁ — יֻגַּשׁ. Par. X. Niph. Imp. m. pl. הִסַּבּוּ — הִסַּבּוּ. *f.* pl. הִסַּבֶּינָה — הִסַּבֶּינָה. Par. XI. Niph. Imp. *f.* pl. הִקֹּמְנָה — הִקֹּמְנָה. Par. XII. Kal. Pr. 2. m. sing. בִּינוֹתָ — בִּינוֹתָ. 1 pl. בִּינוֹנוּ — בִּינוֹנוּ. Par. XIII. Niph. Fut. 2. *f.* pl. תִּמָּצֶאנָה — תִּמָּצֶאנָה. Hith. Fut. 2. *f.* pl. תִּתְמַצֶּאנָה — תִּתְמַצֶּאנָה. Par. XIV. Verb לה §§ 122, 133 — §§ 122, 123. Par. XV. Praet. 3. masc. sing. קְטָלַנִי — קְטָלַנִי. 1 com. sing. קְטַלְתִּיכֶם — קְטַלְתִּיכֶם.* § 129. 13. עו l. 2, דוּן — דוּן. 33. l. 2, הֵסַכֵּף — הֵסַכֵּף.* עֶט. גַּלְגֹּלֶת — גַּלְגֹּלֶת.* § 136. 2. l. 7, ה — י. § 137. I. Dec. *a*, סוּסֵיכֶם — סוּסֵיכֶם. *b*, גְּבוּרֵיכֶם — גְּבוּרֵיכֶם. II. Dec. *b*, כּוֹכְבֵיכֶם — כּוֹכְבֵיכֶם. III. Dec. *d*, זִכְרוֹנִי — זִכְרוֹנִי.* VI. Dec. *g*, סִפְרְכֶם — סִפְרְכֶם. *k*, חֲלָדִים — חֲלָדִים. VII. Dec. *a*, אֹיְבִי — אֹיְבִי.* *b*, קוֹטְלַי — קוֹטְלַי.* קוֹטְלֵיכֶם — קוֹטְלֵיכֶם.* *c*, מְקַטְּלַי — מְקַטְּלַי.* מְקַטְּלַי — מְקַטְּלַי.* מְקַטְּלֵיכֶם — מְקַטְּלֵיכֶם.* Dual Nouns, Dec. IV, כְּנָפַיִם — כְּנָפַיִם.* § 144. 1. l. 6, מֵתִים — מֵתִים. § 147. Dec. VI. l. 1, הֶזְקָה — הֶזְקָה.* VII. l. 1, אֹרַח — אֹרַח.* VIII. l. 4, חֻקָּה — חֻקָּה. § 148. II. Dec. *d*, הַכְּמָה — הַכְּמָה.* § 151. note 3. l. 4, מִצְוּוֹת — מִצְוּוֹת.* § 156. 3. *e*. l. 2, טוֹב — טוֹב.* l. 3, נוֹרָאוֹת — נוֹרָאוֹת.* § 162. 1. l. 3, *σωφον* — *σοφον*. § 168. 4. l. 3, יְהוָֹה — יְהוָֹה.* § 172. 1. *g*. l. 1, מָקוֹם — מָקוֹם.* *i*. l. 1, אֶחָד — אֶחָד. § 179. 1. l. 2, שְׁנַיִם — שְׁנַיִם. § 192. 1, l. 4, מֵאַיִן — מֵאַיִן.* § 210. 4. *b*. l. 6, בַּעֲבוּר — בַּעֲבוּר. 7. l. 9, תִּהְיֶה — וַתִּהְיֶה.* § 212. 3. c. l. 2, הָלוֹךְ — הָלוֹךְ.* § 213. 5. l. 7, כְּבוֹאִי — כְּבֹאִי.* App. [A] No. I. l. 2, שְׁתַּיִם — שְׁתַּיִם. No. III. l. 1, עֶשְׂרִים — עֶשְׂרִים.* Page 341. No. III, וְשָׁבַע -- וְשֶׁבַע. Praxis 50, 61. II. 3. — 61. II. 2. 68. id. Before 62, verse 14 — verse 13.

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